

THE Episcopalian

NOVEMBER, 1971

SPECIAL: GUATEMALA
EXPELS BISHOP FREY

NOV 9 '71



STATE OF THE CHURCH '71

...it's worth more

The Good is harder

Of course

The good is more, not less.

And we know it.

For who does not want
to find joy in life
to fulfill his talents
to love and to be loved
to be respected
to have a good family?

You have every right to want all of these—
and the powers to seek and enjoy them all.

What, then, interferes with your achieving
what you want most?

Aren't you reasonable . . .
sensitive . . . responsible . . .
hardworking . . . loving?

Of course you are.

Yet aren't you . . . sometimes . . . also impulsive
or inconsiderate or lax or harsh?

It is in the conflicts we all experience . . .
being reasonable, yet sometimes impulsive;
sensitive, yet sometimes inconsiderate;
responsible, yet sometimes lax;
loving, yet sometimes harsh . . .
that you will always have the chance
to choose what will enlarge you or
make you smaller;
what will build your life or
take away from what you want most.

In Your Family

Of course you want and need love, understanding
and attention from your husband or your wife.

Yet you diminish your own marriage
when you cannot be reasonable and sensitive

enough to continue the effort to give what
you also want most to receive . . .

Each recognizing the other as a person,
not as a possession.

And we as parents know it is
often easier to spoil a child than to educate him;
or to be harsh than to be loving.

You can be sure that, if all you ask of your child
is obedience . . . and you do not have the patience
to honestly listen to him . . . you are
undermining your own influence on his growth.

Each of you, parent and child, must learn to respect
the other's individuality.

It is not always easy to do this.

Yet isn't it worth it?

In Your Career

Certainly; you want and need recognition
for your work.

A deeper satisfaction, however, is to feel
a sense of achievement in what you are doing.

When you cannot get as much fulfillment from
your responsibilities as from your earnings,
you cannot truly enjoy your work.

In becoming rich,
you can easily become impoverished.
In achieving status, you can often be scorned.

You must not win "success" in *any* career by
cutting yourself off from the rest of life.

If you pour almost all your energies into only
this one part of your life,
you can easily become a failure as a person.

Is it worth it?

Yourself

to not make the mistake of thinking of yourself less important than you really are.

your concern for others, you are not asked neglect yourself. It is only through achieving your own development that you can best live in harmony with someone else.

or you cannot relate well to anyone
you feel incomplete within yourself.

ou have been endowed with a mind and with the senses. These open you to the wonders of the world without, and the world within—those challenges and beauties can expand and refresh you; strengthen and delight you.

espite all the strains and outer pressures on you—and the inner controls you must exert on yourself—you can find ways to give fuller expression to your own interests and talents, to your God-given individuality.

to be a complete person, you must cultivate this diversity within yourself.

n't it worth it?

The Good is Whole

to get more, we must do more.

nd to achieve the good, we must do far more than concentrate on any fraction of it.

important and difficult as it may be to seek any part of the good: whether this be a good family *or* a truly meaningful career *or* a more complete self, we must understand that no one of these alone is enough to create a good life.

While we can discuss parts of the good, as we did, the good itself is not divisible. In our private lives, as in our efforts to build a better community and a greater nation, we must struggle continuously to be involved with all the dimensions of the good—in proper balance, at the same time.

to think that any one of these can be the way to a good life is a modern idolatry: worshipping a part of the good as the whole of it.

We must not think of the good as simpler than it really is. Or as less than it really is.

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**Convention 1973:
Changed to
Louisville**

The Executive Council of the Episcopal Church, at its September meeting, gave its "advice and consent" to Presiding Bishop John E. Hines to change the meeting place of the 1973 General Convention from Jacksonville, Fla., to Louisville, Ky. (See *Worldscene* p. 40.) Dates scheduled for 1973 are September 26 to October 11.

**Sixth Province
Elects Woman
To Council**

For the first time, the Sixth Province of the Episcopal Church elected a woman, Mrs. J. Brooks Robinson of Great Falls, Mont., to be its representative on Executive Council. The only other woman serving as a provincial representative is Mrs. Fernando Aldana of Guatemala for the Ninth Province.

**Church-related
College Named
To Consortium**

Voorhees College, Denmark, S.C., has been selected to join 14 public and 16 private black colleges which will work together in the coming year to strengthen their admissions and financial aid operations. Voorhees is a member of the Association of Episcopal Colleges. This new group of schools is part of a Technical Assistance Consortium for the Improvement of College Services, a program which will provide \$2 million for technical assistance to help 84 developing black colleges in six different areas of college administration.

**Anglican/Roman
Agreement
Announced**

Anglican-Roman Catholic relations took a major step forward with the official announcement that a joint international commission had reached substantial agreement on the doctrine of the Eucharist. The commission, established by Archbishop Michael Ramsey of Canterbury and Pope Paul in 1969, will now submit the statement to the leaders of the two Communion. The meeting, held in England in September and consisting of nine theologians from each body, was chaired by the Rt. Rev. H.H. McAdoo, Anglican Bishop of Ossory, Ferns, and Leighlin, and the Rt. Rev. Alan C. Clark, Roman Catholic Auxiliary Bishop of Northampton.

**Ecumenical:
One More for CNI**

Disciples of Christ congregations in India founded under British auspices have joined the new United Church of North India (CNI). Sixteen parishes with about 1,000 members are involved. The Indian congregations of the British Church of Christ had not entered merger talks in time to join CNI at its beginning in 1970. Most of the Disciples groups in India started by Americans joined last year. The Church of North India was created out of six denominational groupings. With the exception of Roman Catholics, United Methodists, Lutherans, and some Baptists, almost all Christians (including Anglicans) in India are part of either the CNI or the older Church of South India.

ANNE BAXTER IS "THE LATE LIZ"



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GP

ALL AGES ADMITTED
Parental Guidance Suggested

Your Love Can Make the Difference...



Mie-Wen was only about four years old when she was taken into our Babies' Home in Tai-chung, Taiwan. No one knows how she managed to survive alone in the streets before she was found. But now, the sadness of the past almost forgotten, she is under the constant care of a loving housemother.



San Ying often smiles now. At the Home where she lives, she is surrounded by people who love her. The pain of being hungry is fading from her memory. So is the bite of cold. So are the frightening dreams of sickness. So is the ache of loneliness.

Look at the appealing faces of these seven little children and read the stories of their lives. There is a painful theme that runs through them all... hunger, loneliness, suffering, despair.

But you can see by the smiles that things are different now. Love has changed their lives, the love of someone like you. Someone who saw the appealing face of a little child and cared enough to give her a chance.

Yes, love has made a big difference in the lives of these children. But there are many other little children who desperately need help. They are struggling just to stay alive. Their future is dismal, uncertain.

You can change a life. Your love can make the difference between hopelessness and hope. You can help give a needy child the love and care she needs. You can bring a smile to a face that has known only sadness.

Perhaps you would like to know more about how you can help a needy child through the Christian Children's Fund. These are some of the questions people ask most frequently.

Q. What information will I receive about the child I sponsor?

A. About two weeks after you become a sponsor, you will receive a photograph of your child, a case history, and a description of the home or project where your child is receiving help. You will also receive progress reports, and any additional information you may wish to request.

Q. May I indicate the country, age, and sex of child I wish to sponsor?

A. Yes, we try to fulfill all requests, but as you can imagine, sometimes this is difficult. Many sponsors allow us to select a child for them from our emergency list.

Q. Does my \$12 provide total support for my child?

A. In places like India, and other countries of extreme poverty, yes. However, many homes receive additional support in the form of contributions and special gifts.

Q. Can I write directly to my child, and will I receive an answer?

A. Yes, to both questions. When you become a sponsor you receive your child's mailing address. You can write to your child, and the answer will be translated by our staff overseas. (Many sponsors save the foreign stamps they receive!)

Q. When will I first hear from my child?

A. Just a few weeks after you become a sponsor, your child will write to you.

Q. Why the "Christian" in Christian Children's Fund?

A. Because we are an organization staffed by Christian people who are committed to the task of giving children a chance to grow up in an atmosphere of love.

Q. How do I make my sponsorship payments?

A. You may send your check monthly or annually. You will receive a receipt, along with an identification card and envelope for use when you make your next gift. Your contributions are tax deductible.

Q. Is CCF independent or church operated?

A. Independent. CCF is incorporated as a nonprofit organization, with a Board of Directors who meet quarterly. We work closely with missionaries of 41 denominations. No child is refused entrance to a Home because of creed; or race.

Q. When was CCF started, and how large is it now?

A. 1938 was the beginning, with one orphanage in China. Today, over 100,000 children are being assisted in 55 countries. However, we are not interested in being "big." Rather, our job is to be a bridge between the American sponsor and the child being helped overseas.

Q. What benefits do the children receive from my help?

A. In general, children receive food, clothing, shelter, medical care, education, school supplies—and love. You will receive detailed information according to the country where your child lives and the type of project.

Q. How can I be sure that the money I give actually reaches the child?

A. CCF keeps close check on all children through field offices, supervisors and caseworkers. Homes and projects are inspected by our staff. Each home is required to submit an annual audited statement.

Q. How long does a sponsorship last?

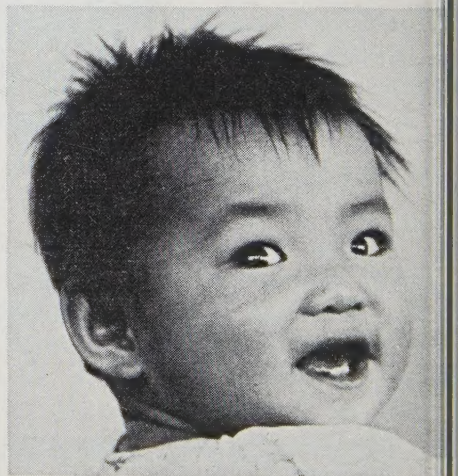
A. A sponsorship should be for at least one year. But of course, we realize financial conditions can change suddenly, and so you are free to cancel at any time. A sponsorship may be carried for as long as a person wishes.

Q. May two people share a sponsorship?

A. Yes, and please give both names and addresses of persons sharing the expense of a sponsorship.

Q. May groups sponsor a child?

A. Yes, church classes, office workers, civic clubs, schools and other groups. We ask that one person serve as correspondent for a group.



May San is safe now. Little as she is, she seems to know it. But only a short time ago, she was crying—with cold and hunger and fear. She had been abandoned, left during the night on the front porch of a CCF Home. May San is being loved and cared for. But many other abandoned babies need help—now.

Q. Are all the children orphans?

A. No. Although many of our children are orphans, youngsters are helped primarily on the basis of need. Some have one living parent unable to care for the child properly. Others come to us because of abandonment, broken homes, parents unwilling to assume responsibility, or serious illness of one or both parents.

Q. Where do the children live who are being sponsored?

A. Youngsters who receive your help live in orphanages, homes for abandoned babies, schools for the blind, hospitals, nursing homes, day care nurseries, vocational training centers, and many other types of projects.

Q. How long do the children remain in the Homes?

A. This depends on the country, but usually the children stay in the Homes until they are 18. We do everything possible to see that they are equipped to make an adequate living before they go out on their own.

Q. How old are the children in the orphanages?

A. They range from infants through teenagers.

Q. Is it possible for sponsors to eventually legally adopt the child they sponsor?

A. Many people want to take these needy children into their homes, but the majority of them cannot be legally adopted. In all cases it is necessary for the U. S. Immigration and State Welfare authorities to approve legal adoptions. CCF does not handle legal adoptions.



Rosetta's widowed mother struggles to feed a large family in a Rio de Janeiro slum. We enrolled Rosetta in one of our Family Helper Projects. She stays with her mother but she goes to school now. She has a chance for a happy childhood and a hopeful future. But thousands of other children in the free world are not getting that chance. Life will pass them by, unless someone helps them soon.

Q. May I visit my child?

A. Yes. Our Homes around the world are delighted to have sponsors visit them. Please inform the superintendent in advance of your scheduled arrival.

Q. Can my child visit me?

A. This decision must be left entirely with the superintendent. If allowed, all traveling expenses and responsibilities are assumed by the sponsor.

Q. Are my letters to the child censored?

A. Absolutely not. Your entire letter is given to the child along with a literal translation in the child's language.



When Su May first came to one of our Homes, the other children called her "Girl-who-will-not-laugh." Looking at her now, it's clear that good food and wholesome surroundings—and being loved and wanted—have changed her outlook. Su May is one of the lucky ones. But many others are still in need.

Q. Which would you advise me to send? Packages or a money gift?

A. Money gifts save the cost of mailing a package and insure that the items you wish for your child will be the proper size. Also, goods purchased overseas generally cost less than similar items in the U. S.

Q. Should I always send a money gift through the Richmond Office?

A. Always! It would be extremely difficult for your child to cash a check or exchange currency. The total amount of your gift will be sent to the Home, along with your instructions for its use. This is a service provided for our sponsors, without any deduction for handling.

Q. Is CCF registered with any government agency?

A. Yes, CCF is registered with the U. S. State Department's Advisory Committee on Voluntary Foreign Aid, holding Registration No. 080.

Q. Where do I send my checks?

A. All contributions, whether sponsorship payments or money gifts for your child, should be sent to our Richmond Office and made payable to Christian Children's Fund.



Like many other unwanted children, Lin Tai was abandoned at a CCF Home. We took her in and then found a sponsor for her. Lin Tai is doing fine now. Nourishing food, a cheerful environment and loving care have changed a heart-broken little girl into a happy, well-adjusted one. Yet there are many others—still heart-broken, still hungry, still waiting.



Margaret was found in a back lane in Calcutta. She was lying in the doorway of a shack, unconscious from hunger. Inside the shack, her mother had just died. Without help, the child might have died, too. Margaret got help. But thousands of children in India are in desperate need at this very moment.

Will you help? For only \$12 a month you can sponsor a needy child. You can choose a boy or girl from the countries listed, or you can allow us to select a child for you from our emergency list.

In about two weeks you will receive a photograph of your child, along with a personal history, and information about the project where your child receives help.

Your child will write to you, and you will receive the original plus an English translation—direct from an overseas office.

Today, while you have it in mind, will you fill out the sponsor application and send it along with your first month's check.

Countries of greatest need this month: India, Brazil, Taiwan (Formosa), Mexico and Philippines.

Write today: Verent J. Mills

CHRISTIAN CHILDREN'S FUND, Inc.

Box 26511, Richmond, Va. 23261

I wish to sponsor a ☐ boy ☐ girl in (Country) _____

☐ Choose a child who needs me most.

I will pay \$12 a month.

I enclose my first payment of \$_____

Send me child's name, story, address and picture. EP88NO

I cannot sponsor a child but want to give \$_____

☐ Please send me more information.

Name _____

Address _____

City _____

State _____ Zip _____

Registered (VFA-080) with the U. S. Government's Advisory Committee on Voluntary Foreign Aid. Gifts are tax deductible. Canadians: Write 1407 Yonge, Toronto 7.

Switchboard

So that we may print the largest possible number, all letters are subject to condensation.
—THE EDITORS

PRAISE FOR SERIES

The anniversary story "How We Became Missionaries" is excellent. Such a well written review of the Church's history in this country will help us to look more intelligently at present problems in our missionary efforts.

I'd like very much to know about the portrait of Bishop Seabury. My husband was one of his great-great-grandsons, and I have a photograph of a portrait from which, I think, yours was copied. Of course there are many portraits of the Bishop—the earliest, probably, done in London by the son of the Rev. Jacob Duché, Thomas Spencer Duché, a pupil of Benjamin West, who was paid to have added a touch here and there to the picture.

I look forward to the continuation of this interesting series.

SARAH L. H. PARKER
Cambridge, Mass.

ED. NOTE: The picture of Bishop Seabury which we used was lent us by the Rev. Kenneth W. Cameron, Archivist and Historiographer for the Diocese of Connecticut.

HYMNAL/HERNAL

This Christian woman has a difficult time during hymns. How I love to lift my voice and praise Him, but . . . our hymnal index lists seventeen hymns under Brotherhood. Now I can't, because of my God-given gender, be a brother to anyone. Sisterhood hymns? None. We often sing *Rise up, Oh Men of God*. And while they are rising up, what am I to do? *Faith of our Fathers* is another favorite. But it is I, mother, who am handing down the faith to my children; my husband and many husbands and fathers of Christians do not share the faith. How I would love to sing a hymn in which I, a woman, am acknowledged. Until the glorious day comes when such hymns are available I will continue to substitute the feminine equivalents as I sing. I urge other women who feel as I do to do likewise.

LEE CHURCHILL
Indianapolis, Ind.

STEWARDSHIP & ECOLOGY

The Church has awakened to the needs of "all sorts and conditions of men." But the Church has yet another duty. "Grant to all thy people, Lord, the will and wisdom to be good stewards of the

riches of creation, so that we neither selfishly waste them nor wantonly destroy Thy handiwork." (Prayer for the Church, First Service, trial liturgy)

In Genesis we read that God gave mankind dominion over all the earth. This word "dominion" in the Authorized Version lesson means or implies stewardship.

I believe the Episcopal Church can do something. Boycott those firms which pollute the air and water, those who sell furs taken from rare animals, speak out against the destruction of wildlife and wooded areas by the "developers." We cannot save our fellow human beings for Christ unless we save the world we live in for Him, too.

Taking care of what God has given us is one way of showing "praise and thanksgiving" in our lives for if we offer to him "these alms and oblations" and "ourselves, our souls, and bodies" it is clear we must have reverence for all that our Heavenly Father has created, "not only with our lips, but in our lives."

ELMER L. EVELAND
Binghamton, N.Y.

LET'S KEEP BOTH

As I read the letters written to "Switchboard" in which we voice our concerns, [I see letters questioning] whether the Church is putting too much emphasis on social action and not enough on the worship of God. Just as many letters take the opposing view that there is not enough social action. There are also letters that [say] only the 1928 rite is meaningful and those that [say] the same about the trial liturgy.

I wonder if our Lord's words would be to us as to Martha. "You are fretting and fussing about so many things; but one thing is necessary." (He did not say what the one thing necessary was.) Might he not have said to Martha, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself."

If each of us would keep these commandments, will not all else follow?

HELEN FISCHER
Murfreesboro, Tenn.

RELEVANCY & ECONOMICS

Today we were told that our parish had purchased 100 paperback copies of the "new" Prayer Book (trial?) at a unit price of \$1.50 or a total cost of \$150. We were told this book contains the 1928 liturgy with some changes, the 1967 liturgy with some changes, and the option of a loosely structured liturgy. The 1928 Prayer Books and the 1967

trial liturgy booklets are not at all without. Some changes could easily be indicated without production of a new book.

But \$150 is really a paltry amount overall. I figure from looking at the list of Episcopal Churches in the "yellow pages" that probably at least \$20,000 is being spent in [this] area alone for these new books. Figuring conservatively, there were only one large metropolitan area in each of our fifty states, that would mean \$1 million will be spent for these new books.

Some arguments for a changed liturgy are that everything changes, some things (such as Rogation Sunday) are no longer meaningful or relevant any more to many people. I wonder if what happened 2,000 years ago or when Adam and Eve and Abraham and Isaac existed can possibly be relevant if what happened in 1928 is irrelevant. I wonder if the chipped shepherd in our creche is relevant any more. After all, who has anything to do with shepherds any more?

I've also heard that if we are good Christians it isn't necessary for us to worship in one particular way. But if liturgy doesn't matter, why spend so much time and money, why hurt so many people to whom it does matter, when we really could spend that \$1 million on a truly Christian act of some kind.

JEAN WATSON
Upper Darby, Pa.

WHO WILL ANSWER?

[In addition to statements in "Report from South Africa," September issue] another indication of lack of sufficient prior study is the Episcopal Church's financing of activities by the New Left, including Liberation News Service. It has been shown (Senate Internal Security Subcommittee investigation) that LNS circulates some of the most vile pornographic material. Senators also testified that LNS releases were "Marxist-Leninist, anti-capitalist, anti-military, pro-Red Chinese, pro-Viet Cong, pro-Cuban, pro-Black Panther, and anti-police."

Someone really didn't know what he was talking about when the Church Executive Council described the LNS as "A nationwide communication network for gathering and dissemination of news and information, LNS focuses on the life and viewpoint of youth, both black and white, who are actively committed to the cause of greater freedom, justice, and opportunity for all and to peace among the nations. . . ."

What I, and probably other concerned Episcopalians, want to know is: 1. How

Continued on page 50

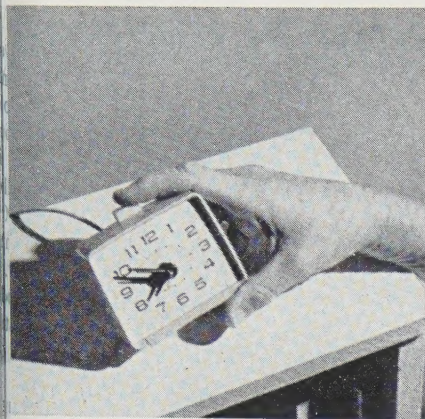
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Some doors are better left closed, p.50

How do we stand?

A look at facts and figures reported in 1971 for the Episcopal Church

IN OUR ANNUAL state of the Church issue, we usually look at the year past and then a little further back to gain some perspective on the direction of our journey in the Faith.

This Fall, we are between the decades; most of the facts and figures reported in the following pages are for 1970. Where do we stand compared to 1960? And what signals should we pick up on our way to 1980?

People are the Church's most important resource, so we'll look at ourselves first. We are just about where we were ten years ago both in baptized persons and in communicants. The trend downward in the number of people we see at the fonts and at confirmation continues. Today we have at least 30 percent fewer baptisms and confirmations than a decade ago; when we baptized five adults in 1960, we baptize two today. One group has grown, however: we have 2,417 more ordained persons than we had in 1960, an increase of some 25 percent, but with almost 595 fewer parishes and missions. Obviously we are going to have to witness more strongly by deed and word to our Faith as we move toward 1980.

We are giving \$4 now for each \$3 we gave for the Church's work in 1960. But more of our new, inflated money is staying in the parish—and not paying as many bills as it did ten

years ago. Giving for Church-wide mission through the programs of General Convention is also up substantially over 1960, but this figure dropped more than a million dollars in the past year—a per communicant reduction of about 10 percent.

The picture we see here is a general belt tightening not too different from what's happening in other areas of life. And this at a time when we see more clearly than ever the multitude of ministries to human need everywhere around us. We must find ways to minister without using as many paid professionals, and we must find new ways of utilizing our ordained people and our considerable untapped lay skills.

The fact that the Episcopal Church did crest in membership in the late 1960's strongly indicates the beginnings of a new era. Right now, despite considerable polarization and some startling emotionalism within the Church, we think most family members want to get together to meet what is coming for the Body of Christ.

"National" for most people—in almost any area of life—is no longer an entity, or a resource from which ideas, power, or support flows. These days, we get ourselves together around a problem and go to work on it, checking to see what we can find out about how others may be dealing with the same thing. The action is all close

to home and ready for our own definitions of the task.

In some ways the Episcopal Church was made for such a time as this. For 150 years we had no bishops, a fact of history which has left its mark on the polity by which we work to this day. The power of this Church was and is, at home. The price the denomination has paid for this strength is in painfully slow, and sometimes inept, action as a corporate body. But for these times, this may not be a serious handicap.

The ecclesiastical fat of the golden years following World War II is melting away. A people who want to be the Church today will not have an easy time of it. But the prospects for such a body stir hope.

The issues of churchly existence today are too risky for the arrogant independence of the not too distant past. Such mistakes we could afford then—but probably no more. Today's terrain is not made for loners.

Ultimately, if we can learn some things now from our need to work together, we may find ourselves with a far better foundation for corporate life than we Episcopalians have ever had.

This state of the Church issue, in large measure, highlights evidence of this growing cooperative action.

—THE EDITORS

THE EPISCOPALIAN

1970 statistics for the 50 states and the District of Columbia

- 285,826 baptized members 44,446 fewer than in 1969; down 130,277 since 1965 but slightly higher than the 1960 level of 3,269,325.
- 208,773 communicants down 29,765 since last year; the total decrease since 1965, however, is only 30,346. Net growth since 1960, about 5% in 10 years.
- 11,355 priests and deacons slightly fewer than last year but up 1,012 since 1965 and up 2,417 since 1960.
- 7,069 parish and mission congregations 505 fewer than in 1965; 595 fewer than in 1960. Of the 7,069, 4,261 are "self-supporting", an increase of 2.5% since 1968.
- 9,426 active priests and deacons.
- 6,937 priests and deacons in parish work.
- 74,477 total baptisms down 16,642 since 1965; down 30,907 since 1960.
- 6,786 adult baptisms a 12% decrease since last year; down 4,289 since 1965; down 9,608 since 1960.
- 17,250 lay readers about the same as last year; 2,099 more than in 1960.
- 85,610 confirmations down 6,279 since last year; down 28,048 since 1965; down 19,774 since 1960. Other rites in 1970 included 35,966 marriages and 57,783 burials, both figures almost the same as in 1969.
- 5,260 received. Although this figure was up last year, it is down again this year; since 1965 the number of persons received is down 1,199.
- 6,451 church schools including Sunday and released time 119 fewer than 1969; 328 fewer than 1960.
- 85,214 church school officers and teachers 3,175 fewer than 1969; 9,703 fewer for the 2 years 1968-69; 19,560 fewer than 1960.
- 652,587 church school pupils 203,538 fewer than 1965; 205,903 fewer than 1960.
- 855 parish day schools first decrease in over a decade; compares to 344 in 1960.
- 5,487 parish day school staff up another 230 since 1969.
- 64,868 parish day school students up 4,624 since 1968.

Clergy and where they work

Priests in parishes:

- 5,704 in charge of congregations down 33 from last year's figures.
- 1,016 assist other clergymen down 54.
- 217 serve overseas or officiate in parishes in other U.S. dioceses.
- 6,937

Other ministries:

- 1,361 priests are retired up 79 from last year.
- 134 Armed Forces.
- 775 education, all levels.
- 229 hospitals and institutions up 17.
- 43 monastics.
- 166 full-time study.
- 210 diocesan, provincial, national offices down 24.
- 41 other Anglican bodies and councils.
- 453 secularly employed, "supplying" regularly up 130 from last year.
- 546 secularly employed, not "supplying" up 69.
- 221 other up 30.
- 4,179 up 525 in the last two years.

Deacons:

- 644 deacons 3 more than last year.
- 52.4% are working in the parish ministry.
- 27.8% are secularly employed and doing supply work.
- 4.3% are secularly employed and not supplying.
- 15.5% are in other ministries (i.e., education), doing full-time study, or retired.

Ordinations:

- 366 Deacons
- 304 Priests

Future:

- 875 Postulants
- 415 Candidates

The Church Overseas From 1970 Parochial Reports and Annual Diocesan Reports

	Total Clergy	Parish & Mission	Bapt. Persons	Communi- cants
Province Nine:				
Colombia	11	9	879	479
Costa Rica	9	15	1,864*	1,173*
Dominican Republic	12	7	3,139	1,509
Ecuador	3*	4*	396*	186*
El Salvador	1	1	66	66
Guatemala	9*	5*	761*	547*
Honduras	3*	4*	478*	206*
Mexico	40*	55*	7,499*	4,364*
Nicaragua	9	15	3,022	1,168
Panama & Canal Zone	25	17	13,191	4,472
Puerto Rico	58	33	10,095	4,243
Totals	180	165	41,390	18,413

	Total Clergy	Parish & Mission	Bapt. Persons	Communi- cants
Other Jurisdictions:				
Virgin Islands	15	9	10,379	4,175
Guam	2*	1*	510	114
Okinawa	13	11	1,683	907
Taiwan	18	10	2,065	1,023
Haiti	40	82	39,091	15,659
Liberia	26*	30*	8,123*	4,834*
Philippines	97*	33*	53,542	13,650
European Con- gregations	14*	7*	2,708*	2,079*
Totals	225	183	118,101	42,441
Total Overseas	405	348	159,491	60,854

* 1969 figures

Missionaries Overseas as of September, 1971

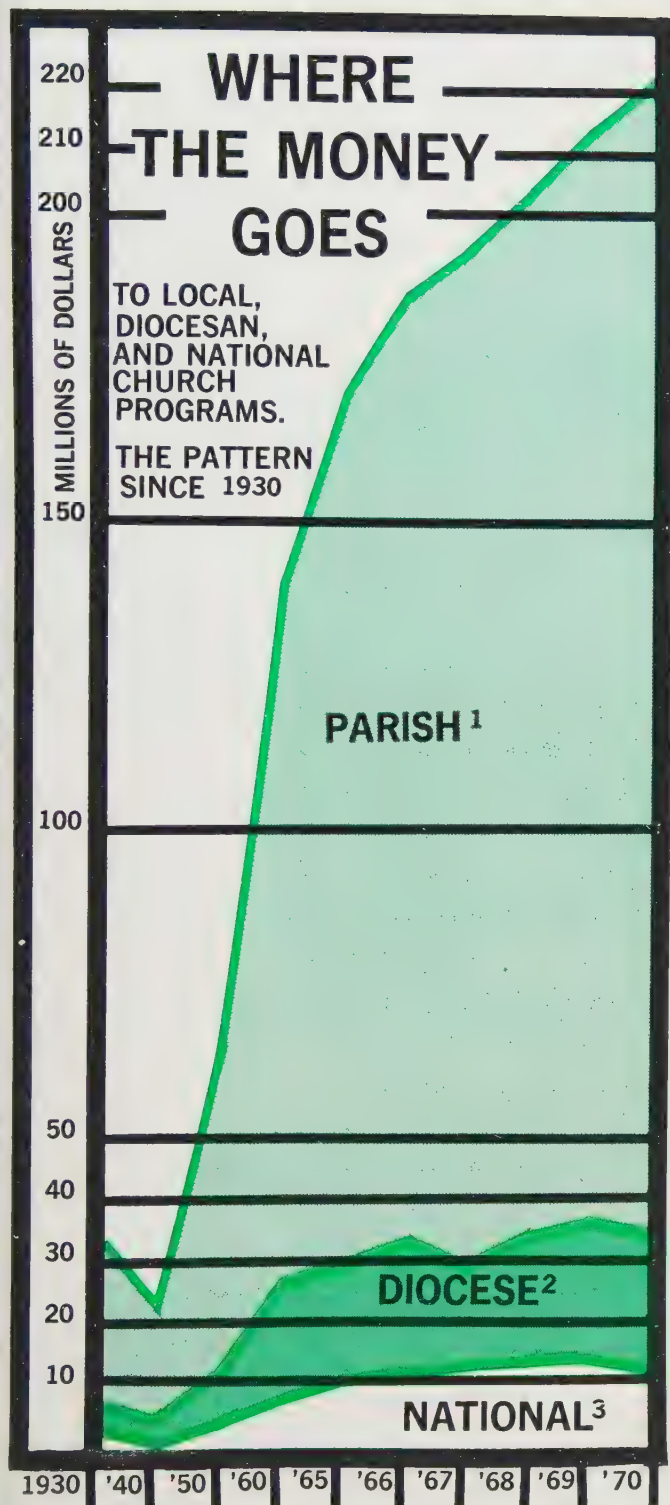
Jurisdiction	Local	USA-appointed
Alaska	21	16
Colombia	10	1
Costa Rica	10	2
Dominican Republic	7	5
Ecuador	1	4
Guam	0	2
Guatemala	5	3
Haiti	39	1
Honduras	4	2
Liberia	24	9
Mexico	34	6
Nicaragua-El Salvador	7	2
Okinawa	5	2
Panama and the Canal Zone	18	7
Philippines	87	19
Puerto Rico	49	3
Taiwan	17	4
Virgin Islands	9	6
Totals	347	94

Serving in other areas of the Anglican Communion:

	USA-appointed
Africa	9
Brasil	6
Japan	10
Latin America & Caribbean	4
Middle East	2
Polynesia	3
Southern Asia	2
Southeast Asia	3
Total	39
USA-appointed Total	133

Missionaries appointed by the Domestic and Foreign Missionary Society for overseas work number 17 fewer this year than last. This compares with a loss of 90 a year earlier. Although the ranks of U.S. missionaries have been decimated since 1965, the roster of those who are indigenous has increased over the same period. This is one hopeful sign in the midst of decline.

material resources '71



1. Includes local current expenses, Church Pension Fund premiums, property repairs, taxes, rents, interest. 2. Includes diocesan assessments and other disbursements for work outside parishes and missions. 3. Includes quotas received from districts and dioceses, Church School Missionary Offering, Presiding Bishop's Fund for World Relief, Good Friday Offering.

While not a balance sheet, the following presentation of material resources can help us understand the sources of these assets and some of the allocations made from them.

1970 cash support from members

\$240,145,296 receipts from parishes and missions for non-capital purposes up \$5,773,084 from last year's report; up \$34,107,637 since 1965; up \$57,957,697 since 1960.

Capital assets reported

\$ 29,982,084 capital receipts: legacies, bequests, building funds. Although down in 1969 some \$1.3 million, this year these receipts passed the 1968 high mark by just under \$700,000.

405,638,171 endowments and invested funds, cash in savings accounts, and investments up 10.5 million over last year but down almost 66 million since 1968.

35,511,298 other parish funds having separate treasurers up almost 2.5 million since last year.

Special offerings

\$ 1,383,243 United Thank Offering October, 1969, to September, 1970.

63,527 Good Friday Offering for 1970.

550,296 P.B.'s Fund for World Relief and Inter-Church Aid for 1970.

84,980 Church School Missionary Offering April, 1969, to March, 1970.

796,875 Theological Education Offering for 1969.

Parish and mission expenditures

\$185,567,659 for parish and mission programs up 8.5 million over last year; up 16.7 million since 1968; up 72.7 million since 1960, or 39%.

24,139,566 for diocesan programs up \$1,141,536 over last year; up 3.5 million since 1960.

11,985,020 for General Church Program down \$1,485,079 since 1969; up \$747,914 since 1965; up 4 million since 1960.

27,737,999 capital expenses for major improvements and additions to property, purchase of land and buildings down 3.3 million since last year; down 5.6 million in two years.

material resources '71

Basic Responsibilities

Includes 1971 base program budget support at home and abroad for jurisdictions which are an integral part of the Episcopal Church

Alaska	\$ 177,300
Arizona	28,857
Colombia	103,425
Costa Rica	63,000
Dominican Republic	114,260
Eastern Oregon	33,402
Eau Claire	21,000
Ecuador	40,000
European Convocation	24,210
Guam	14,800
Guatemala	83,057
Haiti	167,450
Hawaii	78,000
Honduras	33,415
Idaho	59,502
Liberia	423,550
Mexico	236,400
Montana	13,809
Nebraska	4,000
Nevada	48,222
New Mexico & Southwest Texas	25,000
Nicaragua	106,380
Ninth Province	25,000
North Dakota	83,795
Okinawa	41,161
Panama and the Canal Zone	169,420
Philippines (Episcopal)	325,137
Philippines (PIC/PEC)	196,391
Puerto Rico	264,965
South Dakota	233,329
Taiwan	88,650
Utah	71,557
Virgin Islands	123,125
Western Kansas	14,668
Wyoming	31,000
	<hr/>
	\$3,567,237

Areas where our commitments are largest

Philippines	\$521,528
Liberia	423,550
Brasil	324,000
Puerto Rico	264,965
Mexico	236,400
South Dakota	233,329
Alaska	177,300
Panama and the Canal Zone	169,420
Haiti	167,450
Japan	142,000

Basic Ecumenical Responsibilities

National Council of Churches	\$ 65,000
Consultation on Church Union	20,400
World Council of Churches	40,000
Cuba Project	35,000
Theological Education Fund	15,000
	<hr/>
	\$175,400

Other Anglican Responsibilities

	1971
Anglican Council of North America	\$ 7,800
Anglican Executive Office	37,344
Argentina	7,654
Central Africa	3,000
Chile with Bolivia	900
Church in India, Pakistan, and Ceylon	7,750
Council of South East Asia	3,000
Damaraland, South Africa	14,740
East Africa	8,000
Hong Kong	13,926
<i>Igreja Episcopal do Brasil</i>	324,000
Iran	8,728
Jamaica	10,344
Jerusalem	11,059
Malawi, Central Africa	1,875
Nepal	5,561
<i>Nippon Seikokai (Japan)</i>	142,000
Polynesia, New Zealand	21,275
Seoul, Korea	5,000
Singapore	12,177
St. Michael's Seminary, Korea	4,956
Taejon, Korea	5,000
Uganda	32,918
West Indies	4,000
Zambia, Central Africa	7,653
Zululand, South Africa	11,750
South Africa	16,128
General Missionary	25,000
	<hr/>
1971 Total	\$753,538
1970 Total	\$824,033

Average Gift Per Communicant

Total giving to parish or mission,	
average per communicant:	\$122.29 in 1970
	117.19 in 1969

Giving to General Church Program,	
average per communicant:	\$ 5.42 in 1970
	6.02 in 1969



Bishop Frey expelled from Guatemala



Scores of Guatemala Episcopalians come to the airport in Guatemala City Sunday morning to say goodbye to their bishop (top of page) and his family. In Miami (above) four of the five Frey children wait with their father for their hastily packed luggage.

"LEAVE IN 72 HOURS OR BE PUBLICLY EXPELLED . . . Sign here, Obispo Frey."

The Rt. Rev. William C. Frey, Bishop of Guatemala, signed and left the Immigration Office where he had just been notified of his deportation in an undramatic scene at 7:30 A.M., Friday, October 1.

The 72 hours were an ordeal for the bishop, his wife, Barbara, and their five children.

Ironically, the preceding 72 hours began for William Frey at Guatemala City airport, meeting visitors who asked about a statement he had signed a week before.

Cautiously optimistic, the bishop described the statement (*see excerpts, page 16*) which urged both an end to the violence and the restoration of constitutional rights, not in effect in Guatemala

since Colonel Arana became president in July, 1970.

Signed by ten Roman Catholic, Anglican, and Evangelical clergymen, the statement was quoted in the press the next day and received favorable, if not enthusiastic, comment in several editorials. This represented enormous progress in a country whose press is not free.

Wednesday morning the bishop and a guest left the capital to tour work to the east. The tour included a stop in Puerto Barrios to see how construction of a small chapel and residence was coming along. Then to Campo Dos for a celebration of the Holy Communion with the congregation of St. Michael and All Angels.

And what a celebration. The tiny frame chapel was jammed with 165 *Ladinos*, nearly all of whom had to stand throughout the service — except

Statement by Guatemalan Church Leaders

We, the undersigned, have signed this document moved by our Christian commitment and humbled by our common responsibility as pastors of the Lord's faithful in these difficult moments, in the hope that the following observations will contribute in a positive manner to the restoration of peace and concord in Guatemala.

We are fully conscious that similar declarations issued in the past by various ecclesiastical and humanitarian organizations have not been able to halt the hideous march of violence in our midst. Nonetheless, we feel we must reaffirm and make public once again our deep concern in the face of the staggering situation that prevails in Guatemala in these times. We believe, as has been stated on another occasion, that the worst ills befall a people when their men of good will remain silent, and we do not want the silence of our Christian leaders to be interpreted either as evidence of conformity with a truly disastrous situation or as cowardly resignation in the face of the inevitable....

Therefore, we respectfully request:

1. That the vengeance and systematic extermination of Guatemalan citizens be brought to an end, regardless of who the agents responsible for these violations of human dignity may be.

2. That, in a spirit of humanitarian and spiritual reflection, we beg God's pardon for our common sins in order to mold our lives anew, guided by the example of Him, Who from the cross, pardoned His executioners.

3. That the state of siege be lifted and constitutional guarantees and all other human rights be restored in their entirety, so that those who transgress the laws of the country and abuse their fellow men can be judged with the full force of the law but in an atmosphere of democracy and peace.

4. That other religious leaders and humanitarians lend their support to this declaration, so that together we may make a positive and comprehensive contribution, without sectarian or political overtones, to that peace and well-being which all of us desire for this beloved country.

William C. Frey
Bishop
Episcopal Church of Guatemala

Fr. Abel Lopez

Gerardo Flores
Apostolic Administrator, Izabal

Fr. Salvador Valenzuela M.

Fr. J. Vicente Santizo M.

Felipe Alvarez
Junta Evangelica de Servicio Social y Cultural de Guatemala

Srta. Julia Esquivel
Unidad Evangelica Latinoamericana
(UNELAM)

Daniel Edgardo Garcia M.
Co-Pastor
Iglesia Evangelica San Juan Apostol

David Rodriguez, Pastor
Iglesia Evangelica San Juan Apostol

Fr. Jose Ma. Marin

Guatemala City, September 20, 1971
Month of the 150th Anniversary of National Independence
(Section of statement, translated from the Spanish original)

for sleeping babies on the floor. Arches of palm fronds, fresh pine needles on the floor, a mighty chorus of hymns—all stanzas known by heart—a genuine experience of a Christian community's worshipping. One could not imagine a more fitting farewell for any missionary bishop—although no one knew it was a farewell.

Thursday morning the bishop skimmed across Lake Izabal to visit the church and dispensary in San Felipe. Then things started to go sour. The boat's motor balked and refused to run for several hours.

Things weren't much better back in Guatemala City. Officials arrived at the diocesan office to deliver a telegram to the bishop. The bishop's assistant evaded pinpointing his location for as long as she could but eventually had to tell them he was in the Mariscos area.

With only one road back to the capital and with fatal "accidents" daily fare in Guatemala, the assistant and Barbara Frey spent several queasy hours awaiting his return.

At 6:30 P.M. Thursday, the bishop pulled into his driveway and was greeted by his family and the telegram: "Report at 7:30 A.M. Friday to the Immigration Office."

Via telephone the Freys learned that a Spanish Roman Catholic priest, the only other signer of the statement who was a foreign national, also was ordered to report.

Escorted by a witness from the American Consulate, Bishop Frey and Father José Marin duly reported and were apprised of their deportation, "in accord with the codes for foreign citizens." To all appearances, it was just routine.

It didn't feel routine, though. Although the bishop was able to go immediately and receive his visa and all the necessary papers to leave the country, he was unable at that time to get them for his wife and children. Not until Saturday night were all those documents safely in hand. Only when they were actually seated in the plane Sunday morning, October 3, were the Freys certain space would be available for all of them to leave.

One of the first things the bishop did was to assemble as many church leaders as possible. When they met at 4 P.M. Friday, they were stunned by the news. Speculation about why the bishop was being ousted was intertwined with concern about how to continue the work.

One thing could be done: call a meet-

ing of the Standing Committee of the Diocesan Council. They met Saturday noon. Power of attorney was delegated to a Guatemalan priest.

The Committee also drafted a statement expressing solidarity with their bishop's actions, as a person and as a bishop, and their hope that "circumstances will change soon and he will return." They were particularly concerned that it be clear to everyone that all of the Episcopal Church in Guatemala supported the statement and that he had not acted "on his own hook."

The other signers were notified to report Friday afternoon, at which time they were informed the government blamed their statement for all the university disturbances and other pressures by miscellaneous groups, such as the Bar Association, to lift the state of seige. No mention was made that much of this pressure came before the clergymen's statement, not after. They were also told the government considered the statement an "obviously political, sectarian document" and if such proclamations continued, the government would close all their churches and institutions.

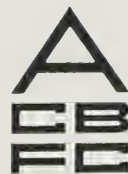
"But what will happen to the Church, now you are going?" everyone asked the bishop. A rare sternness enveloped his face as he replied, "The Guatemalan government has deported me, not deposed me. I am still your bishop. We must all think and act as if I were just away on a trip." ◀



Mrs. Frey, the former Barbara Martin, relaxes after the long flight to Miami on the growing pile of bags and the few personal belongings the Freys were able to bring out of Guatemala.

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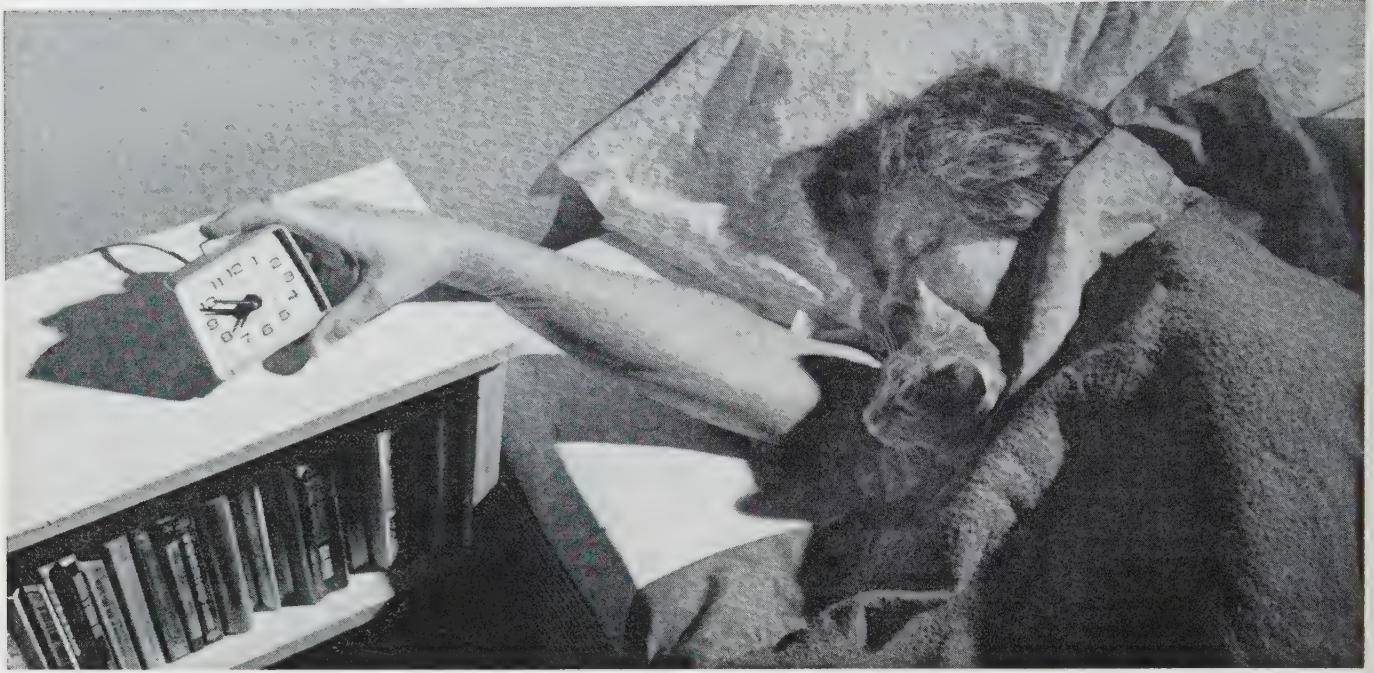
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Sunday morning strikes again



Eight o'clock? It can't be. I just got to bed. Sunday morning sunlight irradiates my discarded party clothes. Like me, they look decidedly wilted. Beside me, my husband sleeps soundly. I am on my own this morning.

There is no sound from the boys' room. The late movie has sedated them. I hear faint Dinky-toy clickings from the five-year-old's bedroom, and gentle rustlings from our daughter next door.

I know if I lift my head, it will ache, so I lie quietly while my Sunday morning responsibilities array themselves like bowling pins in the alley of my consciousness. The feeding, bathing and dressing of five bodies present insurmountable hurdles. This would be a good morning to stay home from church.

The bedside clock continues to nag: get-up, get-up, get-up. I close my eyes for five minutes, then I slide out of bed and begin the morning roll call.

"Time to get up, little fellow."

"Is this Sunday, Mummy? Because if it is, I have to take five pennies for my birthday."

Adding that to my mental checklist, I rouse Janet.

"This is a good book, and I want to finish it. Do I have to go to church today?"

Nodding affirmatively, I address the tousled heads in the boys' room. "You have to be at Sunday school in one hour. One hour. Get up. Get dressed."

Groans issue from rumpled beds. "Aw fuzz. Why do we have to go this morning?"

"Because your teacher is expecting you." It is too early for philosophical arguments. "Hurry."

As I pass through the living room, I see a family across the road framed in our picture window. They are joyously milling around the family station wagon, stowing fishing rods and picnic hampers. For a minute, I wonder if this isn't a happier way to begin a new week.

I plug in the coffee pot and muster corn flakes and strawberry jam. I reject orange juice in favor of cherry punch because it seems more festive. The two youngest follow me into the kitchen and register delight at the bubbly pink stuff, but the good cheer is dispelled by the arrival of the 13-year-old, a broken shoelace in his hand and a chip on his shoulder.

"Why can't I sleep in once in a while?" he asks.

"Here's to summer holidays," I reply, handing him his cherry punch. "I'm going to get dressed now and I'll dig up a shoelace for you. Eat your breakfast and be careful of that clean shirt. Where's your brother?"

"Hogging the bathroom, as usual."

There is a problem in finding a new brown shoelace and I finally steal one from an unoccupied shoe. I am having head trouble. Inside, it sounds like the anvil chorus. Outside, it's a disaster area. I roll a few curlers into my forelock.

by Shirley Whittington

I follow the smell of burnt toast and discover my number two boy on his knees in the living room. He is waving a piece of toast in one hand and poking under the chesterfield with the other.

"Can't find my book," he explains. "I have to read something out loud today."

"Your book's in the bathroom. Haven't you read it over first? How can you read something aloud when you haven't looked it over first?"

"Mummy, I couldn't find my book," says Richard patiently.

"Sunday school starts in ten minutes." I rattle the car keys. "Get your book and clean your teeth. Hurry."

Paul, the oldest, is ready to go. He looks at my head reproachfully.

"Aw, Mum, you're not going to drive us down with those things in your hair, are you? What if somebody sees us?"

"I'll wear a kerchief," I promise. "Now let's go!"

As we drive into town, one of the boys remarks that the sun always seems to shine on Sunday. I feel a small glow of gratefulness for sons and sun and Sunday morning. I deposit them at the church door and return home to bathe the two youngest and get a roast in the oven.

A redecorated kitchen greets me.

"Gordon wanted some more cherry juice and it spilled," explains Janet. "Daddy's bathing him. Is Daddy going to church?"

"Not today. He'll come with us next week." I drop to my knees with a roll of paper towels, first hoisting my skirt high to protect it from the spreading puddle.

"Well, if Daddy's not going, why do we have to go?" Janet persists.

I give my skirt another hitch, and try to dredge up a suitably equivocal answer. There is a knock at the door and Janet admits a small playmate.

"My mother wants to know if you'll drive me to church," Timmy says. "She's too busy."

"You're awfully early," I say. "We won't be leaving for half an hour."

"Well, the last time I went with you guys, I was late," he says, with convoluted logic.

In the next half hour, I bathe

Janet and dress Gordon. From my window, I can see a sunlit outdoor breakfast taking place on a neighboring patio. Mother is wearing a diaphanous dressing gown, and Father is enjoying a cigar and newspaper.

There, but for the grace of God, go we, I reflect irreverently and turn to braid my daughter's hair. There is a search for matching white gloves, and a quick trip to the ironing board to rehabilitate a hair ribbon.

"I need my pennies," says Gordon. Our affluent window sills and wallets yield nothing but silver, and I suggest that perhaps a nickel will do.

Gordon's small glowering brow suggests that it will not. I remember the boys' paper route cache and borrow five coppers from it.

We are almost out of the driveway when Janet recollects something. "We forgot Timmy."

I reverse the car, pry him away from the television, and we are on our way again.

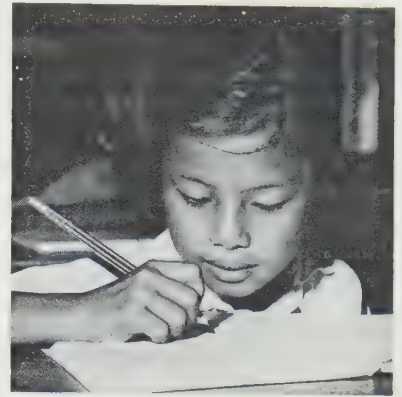
In the church vestibule, I tuck Gordon's shirt in for the third time, then establish the children well forward and dash down to the choir room. Everybody's lined up, ready for the processional. People hang up my coat, hand me my music and drop a gown over my shoulders.

"Thank goodness you're here," says a fellow chorister. "We have only three altos this morning."

As I walk, singing, to the choir loft, I focus on the familiar communion table. Strong supporting voices surge around me and suddenly, the splintered pieces of my morning come together.

I pass the eldest boy on my way down the aisle. He plays it cool and gives me an affectionate nod. From the balcony, the 12-year-old beams a 100-watt smile. Ahead I see Janet, holding the hymn book for her brother, her ribbons crisp against her shoulder. Above all, I am conscious of the peace and power of all these committed Christians, and of their warm strong voices singing with me, and for me.

Praise my soul, the King of Heaven. I know why I'm here.



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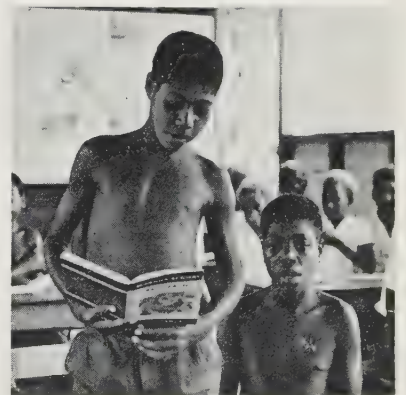
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NEW WAYS IN COSTA RICA

Becoming a national Church is hard work, but Costa Rican Episcopalians are off and running.

THE COSTA RICAN EPISCOPAL CHURCH straddles past, present, and future in a way that makes many people uncomfortable. But these uncomfortable people are not in Costa Rica. There the Church is enthusiastic and relaxed about the way it telescopes tenses.

Feisty and young are adjectives which apply to *La Iglesia Episcopal Costarricense* and its bishop, the Rt. Rev. J. Antonio Ramos. The 34-year-old former Dean of the Cathedral of St. John the Baptist in San Juan, Puerto Rico, was consecrated in San José in 1969, the same year Costa Rica became a diocese. Both meet the future head on.

A short, busy eighteen months later, in August of 1970, the Costa Rican Church met in Special Council. They spoke up, and they acted. They said: "Last year the rumors of cuts in financial support from the U.S.A. turned into hard, cold facts. So we began to stop dreading the inevitable and to start thinking seriously about how we could survive. . . . The following resolutions reveal what can happen when lay people and clergy begin to take seriously their mutual responsibility as Christian people."

► The bishop took a 15 percent cut in salary.

► Lay and clerical personnel of the diocese took voluntary salary cuts and committed themselves to study programs, enabling them to earn incomes outside the Church and still continue their ministries.

► Belying fears that such strategy could discourage new candidates for ministry, three young men have announced their decision to become self-supporting priests.

► Council delegates substantially increased their own pledges, an example quickly followed by other members of the Church with the result that giving is up over 25 percent.

► The Council also sold the five-bedroom episcopal residence and a rectory in San José, investing the \$110,000 to start an endowment fund.

► Askings from the Church in the U.S.A. were cut by 30 percent in 1971, by 50 percent for 1972, with total self-sufficiency the goal for 1975.

Seen in the perspective of history,

by Jeannie Willis

Costa Rica (*rich coast* in English) was fortunate not to have a wealth of gold. While so much of native Latin America was being subjugated to this European lust, Costa Rica was largely ignored. Thus, when it won independence from Spain in 1821, it was poor but populated with people unbruised by slavery.

For most of the nineteenth century, this country appealed to Europeans and North Americans of a different ilk. Opportunities for a good living were there on a do-it-yourself basis. Later Costa Rica did become embroiled in outside exploitation of resources and labor, but it never obliterated the innate desire for self-sufficiency.

Non-Roman Christianity began in the same do-it-yourself spirit. About 1840 an English layman started holding regular services in private homes in San José. A congregation developed and, in 1864, they decided to build a church and hire a minister. A pre-fabricated iron church building shipped from England served, with a few additions, until 1937 when a new church was built.

The ministers didn't have the same endurance. By 1896 when the Angli-

can Bishop of Belize passed through San José and accepted an invitation to preach at the Iron Church, eight had come and gone. Seemingly the sermon was a smasher for the congregation asked if he would send them a priest from the Church of England, if they would guarantee half his salary. The bishop agreed, but the man who came was not to their liking and didn't last a year. When the Rev. John Grinter and his wife came in 1897, they brought a decade of continuity and growth. And a name.

After thirty-five years, the Iron Church became the Church of the Good Shepherd. A half century later it also became *Iglesia del Buen Pastor*, acknowledging the presence of a Spanish congregation. The Church remained loosely allied to the Anglican Church in British Honduras, but it was still Congregational albeit using the Book of Common Prayer.

In 1947 the traumatic transition to the American Church was completed. Traumatic, for we would not permit the congregationalist organization. A vestry subject to the rector had to be elected by the congregation, and the property had to be transferred into the keeping of the Domestic and Foreign Missionary Society. The agreement was not all one-sided, however.

At present, the churches in the San

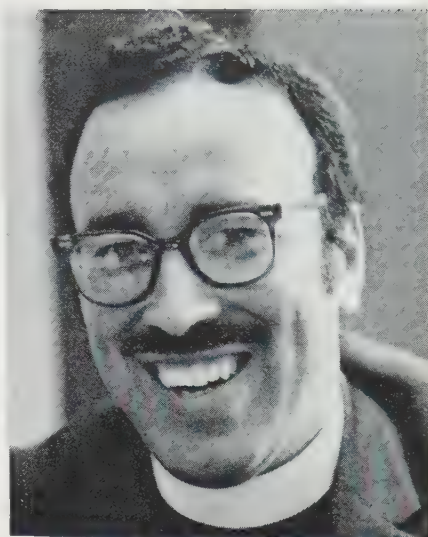
José area exude a deep sense of rootedness. Although small numerically, they are not islands in a sea of Roman Catholicism. Their projects fit comfortably with the work of government agencies. Community action engages lay persons in ways that permeate the city's cultural, religious, social, and economic structures.

In San José's *Barrio Cuba*, the Rev. Antonio Soria strides up, down, and around the depressed community, exhorting apathetic residents to care. Many are beginning to. They are also responding to his other message: over sixty are now baptized members of a chapel in the small pulsating community center. Attached is the *Guarderia*, a superb day care center realistically geared to working conditions.

In nearby Guadalupe, St. Paul's Mission has forty-five baptized members. Its lay minister, author Quince Duncan, recently received national recognition for his book, *Una Cancion en la Madrugada*.

Good Shepherd and *Buen Pastor* together have some 550 baptized members. The rector, the Ven. José Carlo, is also director of the *Centro do Orientation Familiar*, a multi-purpose family clinic. This incredible workload is possible only with dependable assistance from a lay reader corps.

A Roman Catholic order of nuns,



The Ven. José Carlo is rector of Good Shepherd and heads the family clinic.

finding its convent too large, gave it to the Goodwill Industries project funded by a UTO grant in 1970. The former convent now houses carpentry shops, electronic repair units, a resale shop, and a small cafeteria. The program has already trained over sixty handicapped persons in locally saleable job skills. The bright, sharp eyes of Directress Soledad de Kruce never miss a trick, nor an opportunity for expansion.

The other center of Episcopal work in Costa Rica is in the Province of Limón. Here tenses telescope, too, but you meet the past head on.

Since it never occurred to anyone to pay their transport back home, thousands of black British West Indians, imported as laborers by the French and the Americans to build the Panama Canal, were stranded. In search of livelihood, they spread out along the Caribbean coast of Central America.

Building the railroad which connects San José with Puerto Limón provided work for thousands. Banana, cacao, and coffee plantations, burgeoning along the Line, employed many more. In almost every settlement an Anglican mission started up, but neither settlement nor mission stayed put for long. As the work moved, they moved, taking their Church with them.

Thus did scores of English-speak-



Bishop Ramos wants an indigenous Church for Costa Rica. Not convinced we should convert Roman Catholics, he complains we try too hard to make Anglos, not Anglicans.

New Ways in Costa Rica

ing villages and towns drift into being in otherwise Spanish countries like Costa Rica. Their separateness was not merely a matter of language: not until 1948 did Costa Rica change the law which prohibited these blacks from coming to San José. This at least provides an exit, but it also tends to deplete the coastal communities of the few persons who rise above the morass in areas like Limón.

Hope of attracting new industry to stimulate the economy is limited by severe shortage of water and power in the whole area. Many towns have no electricity, and what water there is lacks proper piping and equitable distribution.

The Church in Limón would offer the same depressing story were it not for the future-minded people working there. In Puerto Limón, a substantial congregation has developed, now the largest in Costa Rica with 1,050 baptized members. In Siquirres, thirty-seven miles up the Line, St. Mary's has grown into a mission with 350 baptized members. Ten other missions string out along the Line, serving over 500 more Episcopalians.

Now, the team of three priests, three lay ministers, and the bishop are peripatetic. Sunday and Saints' Day services are provided in each mission, at hours coordinated to train schedules.

The Ven. Cornelius Wilson is rector of St. Mark's, Puerto Limón, and responsible for a complicated system of activities and buildings there.

A glance at the service schedule for the Archdeaconry shows this man—St. Mark's first black priest—to be a human shuttle. Yet passing the basketball court between St. Mark's and the rectory, he stops to arbitrate an argument between the young players and then pauses for a word with Señorita Joyce Sawyers, diocesan director of Christian Education and mainstay of the many youth programs at St. Mark's, before hurrying to catch the train—for somewhere.

The Rev. Lester Carnegie is vicar

of St. Joseph the Workman in Cienguita, where a new mission is being built almost single-handedly by carpenter Calvin Peynado, lay minister every Sunday in towns further up the Line. Father Carnegie has begun classes in English at St. Joseph's. Today the young descendents of Limón's British West Indian settlers speak only Spanish, to the dismay of the older generation who want to preserve their black culture and identity.

The Rev. Lloyd Stennette, vicar of *Iglesia Santa Maria*, rides up or down the Line after 6 A.M. services in Siquirres to conduct services in other communities. He and his bride live in the rectory above the Center for Theological Studies, where new Costa Rican clergy and lay ministers receive their training.

On top of these schedules the whole diocesan corps of five clergy, four lay ministers, and sixteen lay readers make time for two more things. One, a massive lay educational job: teaching, training, and building a reserve of lay persons who will soon be able to assume many congregational and community responsibilities. And two, their own training in some secular field, readying themselves to earn in-

comes outside the Church.

They believe change is imperative, but it does not have either to sweep away all the old or to be the exclusive method of operation. Change is the creation of necessity, the instrument of survival.

Gone are the days of missionary appointees from the U.S.A. in missions like those in the Limón area. We can't afford to send and support them. The Church there can't afford to have them, financially or spiritually. Yet the missions exist, and to Bishop Ramos it is unthinkable to close them.

What the Costa Rican Church needs is somehow to develop its own ministry with its own style and educational standards. The first part is universally agreed upon as a desirable goal; the latter part, not so. Apparently the general vision of indigenous ministry is one of merely substituting native faces for imported ones without any other change. On the local scene that vision is both impractical and undesirable.

The Costa Rican Church believes the solution lies in adapting the ministry described in the New Testament and practiced by the early Church to the Old Testament world they've inherited. This devastates our prevailing allegiance to "educated" clergymen and to the centrality of the parish.

Fortunately Episcopalians in Costa Rica lack these prejudices. A man acceptable to his community as a leader can be given an intensive but abridged theological education and be welcomed and esteemed by the local church. Nor is the respect diminished by his ability to earn a living outside the Church.

This is not to say that the Church in Costa Rica no longer needs help. It needs a lot of it: a larger base for the endowment fund; skilled specialists for short stints to train or teach; borrowed know-how, preferably the kind that doesn't confuse knowing how with knowing it all.

As we said in the beginning, this Church is a feisty youngster. We of the Episcopal Church U.S.A. are old enough, but are we mature enough, to help them their way, not ours? ◀



Directress Soledad de Kruce runs the Costa Rican Goodwill Industries.

the new regionalism

Episcopalians are tackling many of their problems and opportunities today in new regional groupings. A few are organized mainly along geographic lines, several by subject matter. Some are working both ways.

FOREIGN missions, domestic missions, Christian education, Christian social relations. For many years the work that we Episcopalians supported together outside of parish and mission was anchored on these four stalwarts of Christian mission. National departments with similar names ran programs along these lines, matched by provincial and diocesan units. The life and work of the Church seemed relatively simple and orderly.

But with the chaotic 1960's, this historic pattern changed. The lines of mission blurred, switched, and flip-flopped like the introduction to a Monday night TV movie. The four stalwarts couldn't exist in isolation from each other with the demands for new ministry in the cities, in Appalachia, with Indians, with blacks, for laity, for ordained.

Our four stalwarts still remain. But they are part of a whole mission that is being radically regrouped along new lines. Some examples of these new groupings—these new resources for mission—follow.

Coalition 14

One of the youngest, brightest, and largest of these new groupings for mission is Coalition 14, a cooperative effort of fourteen dioceses stretching all the way from Northern Wisconsin to the San Joaquin Valley of California (*see map*).

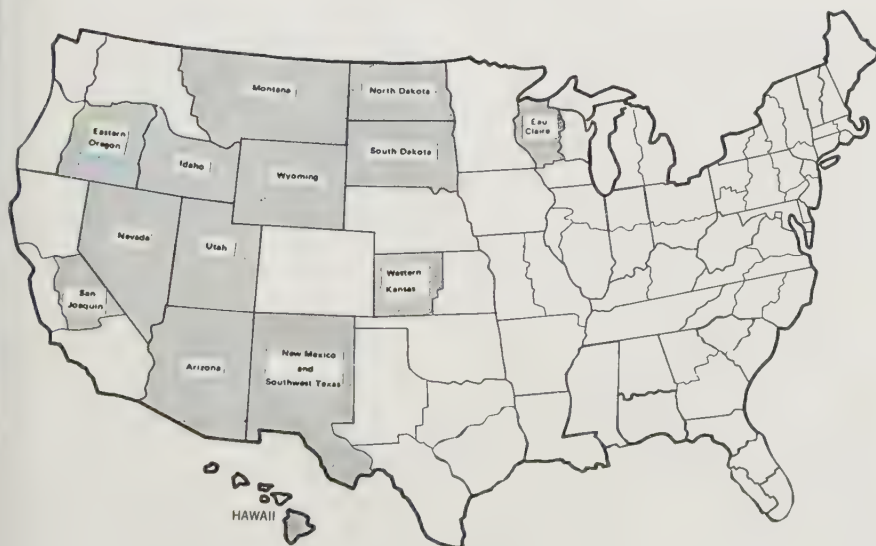
All of these jurisdictions—whether southwest or northwest—share one possession in common: the wide, open spaces of non-metropolitan, “town and country” America. In addition to the responsibilities they bear for this

ministry—that stalwart called “domestic missions”—many of them have been heavily involved in service to the Indian people.

A majority of these jurisdictions within the last decade were known as “domestic missionary districts” and received base budget support through the General Church Program. Most of them receive this support today. But they had no common standards for funding programs or for setting up overall priorities for their work in the open spaces. Through Coalition 14, they now have a way to work together toward common goals and priorities for mission.

The present grouping grew out of meetings of domestic missionary bishops in the 1960's. In the Spring of this year, bishops and other representatives met at Sedalia, Colorado, and formed Coalition 14, with Bishop George T. Masuda of North Dakota as chairman. The group agreed to share information on each member's programs and resources; to support the General Church Program themselves; and to work out common goals and priorities for their needs from the General Church Program.

At present Coalition 14 consists of the Dioceses of Arizona, Eastern Oregon, Eau Claire, Hawaii, Idaho, Montana, Nevada, New Mexico and Southwest Texas, North Dakota, San Joaquin, South Dakota, Utah, Western Kansas, and Wyoming. The grouping includes some 170,000 Episcopalians (100,000 communicants) organized in more than 500 parishes



Dioceses In Coalition 14

and mission congregations.

For further information, write the Rt. Rev. George T. Masuda, Bishop of North Dakota, 809 S. 8th Ave., Fargo, N.D. 58102.

Convention Youth

The General Convention Youth Program (GCYP), begun in 1970 at the Houston General Convention and administered by the Executive Council's Program Advisory Group on the Young Generation, is divided into seven regions with a coordinator and 15-member regional committee in each.

A portion of the \$250,000 appropriation by the General Convention is allocated to each region.

The regions are: the **Pacific Northwest**, the **Southwest**, the **Northwest**, the **Midwest**, the **Northeast**, **Appalachia**, and the **Southeast**.

Five youth-run projects have been funded. The grants in the Northwest region are: \$1,000 to the Student Coordinating Office for Opportunity Projects at Boise State College, Boise, Idaho, a group which acts as a clearing house for volunteer services; \$2,500 to the Tonkawa Indian Youth Association to work on programs in the local school system in Oklahoma; \$1,000 to the Ethnic Cultural-Media Center, University of Wyoming, which helps three student groups representing chicanos and blacks run programs and events; \$3,000 to the National Indian Youth Council for an intern program in which five high school and college students will work with the organization, which has 7,000 Indian youth in high schools, colleges, Indian communities, reservations, and prisons.

Another grant of \$1,000 in the Appalachia region went to the Second Annual Mountain People's Music Fair, September 10-12, organized by young people from Wise County, Va.

Decisions on grants are made by consensus in each of the regional committees, which have both youth and adult members, as well as a representative from the Episcopal Society for Ministry in Higher Education.

For further information on GCYP,

write the Rev. James P. McAlpine, 815 2nd Ave., New York, N.Y. 10017.

Indian

The National Committee on Indian Work (NCIW) began with five regional conferences in 1969. At those meetings two Indians were chosen to represent each geographic area. Five bishops from dioceses with significant Indian populations brought the national board to fifteen members.

The regions and their representatives are:

Alaska: the Rev. Titus Peter, Fort Yukon; Luke Titus, Minto; and Bishop William J. Gordon, Fairbanks, Alaska;

Great Lakes: the Rev. George A. Smith, Cass Lake, and Bishop Philip F. McNairy, Minneapolis, Minn.;

Northern Plains: the Rev. Innocent Goodhouse, Fort Yates, N.D.; the Rev. Wilbur Bearsheart, Porcupine, S.D.; Bishop Walter H. Jones, Sioux Falls, S.D.; and Bishop George T. Masuda, Fargo, N.D.;

Southwest: Oscar Lee House, Window Rock, Ariz.; Francis Riggs, Lubbock, Tex.; and Bishop Chilton Powell, Oklahoma City, Okla.; and

Northwest: David L. Tybo, Nixon, Nev.; and Alfred Ward, Fort Washakie, Wyo.

The NCIW exists to keep the Episcopal Indian constituency informed of Indian activities and about how Indians can participate in the Church. The organization has a newsletter for information-sharing on resources and jobs available. A paper, "This Land is Our Land—the American Indian in American Society, 1970," is available from NCIW.

Information on NCIW is available from the executive director, Kent Fitzgerald, NCIW, 815 2nd Ave., New York, N.Y. 10017.

Appalachia

The problems of Appalachia, that vast mountain region covering all or part of thirteen states from New York to Mississippi, have engaged the Christian Churches of the United States for more than a century. But

approaches to the rural people of this area have largely been piecemeal, parochial, and paternalistic over the years.

These traditional efforts have been changing rapidly since the formation in 1965 of The Commission on Religion in Appalachia (CORA), an ambitious, hopeful coalition of seventeen national Church bodies, three interchurch agencies, and eleven state Councils of Churches.

This truly ecumenical endeavor—with Episcopalians and Southern Baptists, Roman Catholics and Menonites, Presbyterians and the Church of God working together—operates "in the name of Jesus Christ, to engage the resources of the Churches . . . to meet the pressing human needs of the people of Appalachia."

The first week in October CORA held a "summit conference" in Gatlinburg, Tennessee, chaired by Episcopal Bishop William E. Sanders, Coadjutor of Tennessee, to go over short and long range plans for this regional grouping.

The Episcopal Church cooperates in CORA through a regional grouping of its own—Appalachia South, Inc. (APSO), headed by Bishop William H. Marmion of Southwestern Virginia. Representatives from ten jurisdictions, including Western New York, Central Pennsylvania, and Southern Ohio, attended the recent CORA gathering and a meeting of APSO. More than twenty Episcopal dioceses are part of the nation's Appalachia region.

For further information about APSO, write the Rev. R. Baldwin Lloyd, Executive Director, Box 1007, Blacksburg, Va. 24060. For material on CORA, write Max E. Glenn, Executive Director, 1114 W. Clinch Ave., Knoxville, Tenn. 37916.

Hispanic

Authorized at the Houston General Convention and ratified by the Executive Council this September, the National Commission on Hispanic Affairs will serve the needs of the people of *La Raza* (the "race" or the "family") both inside and outside the Epis-

copal Church but within the continental United States.

La Raza includes Mexican Americans of Texas; California *chicanos*; Hispanos from New Mexico and Colorado; Puerto Ricans from New York City and Chicago; Cubans in Florida; and the immigrants from practically every country of Latin America as well as Spain.

A Training Institute to recruit leaders and community organizers stands at the top of the Hispanic program's goals. Clergy involvement in work with *La Raza* and Hispanic representation at all levels of the Episcopal Church are other important aims.

The Hispanic Commission will tackle inequities in education for Spanish-speaking students; representation on school and draft boards, juries, and policy-making bodies; and the issue of "brutality suffered at the hands of law enforcement officers."

In addition the group seeks help for farm workers in the form of protective legislation, vocational training, adequate welfare, and interpretation of farm workers' needs to the Church.

The Commission wants to stimulate the Church "to begin a re-definition of its mission toward Hispanic peoples, keeping a proper balance between sociological needs and theological implications."

The Rev. Jorge Rivera heads the Commission at 815 2nd Ave., New York, N.Y. 10017.

The Ministry Council

The problems of ministry— and ministering—have become so critical in the last decade that General Convention has asked a wide variety of groups to work toward solving those problems. Several of the groups noticed an overlap in their fields of endeavor and decided to work co-operatively rather than competitively—or repetitiously.

The chairmen formed themselves in ad hoc style into what they call **The Ministry Council** in early December, 1970. The council hopes the 1973 General Convention will make most of their component entities into a

cohesive working council with recognized standing.

Who are they?

The Board for Theological Education, the **Standing Commission on the Structure of the Church**, the House of Bishops' **Committee on Pastoral Development**, the **Board for Clergy Deployment**, the Executive Council's section on **Professional and Ordained Ministries**, the **Church Pension Fund**, the **General Board of Examining Chaplains**, and several officers of the **General Convention**.

The group employs the Rev. Robert N. Rodenmayer as a coordinator and cross-pollinator. He attends all their respective meetings, helps the Council meet, review, and coordinate, and stimulates the work each component group does.

None of the work does any good, however, unless it gets out to the diocese and parish. The Council executives have begun a series of meetings in various areas of the country, listening to the problems diocesan leaders face and to what each is doing about them. Council representatives then share accounts of their own efforts and resources.

The first of the meetings, in New England early in October, not only gave leaders of seven dioceses a chance to compare common problems and a variety of original answers to them but considerable good news about the gathering momentum of some church-wide work on those problems.

● The Board for Theological Education is helping seminaries explore means of getting together, new ways of funding, new types of education, and recruiting. Reports of their work are available from the Rev. Almus M. Thorp, The Board for Theological Education, 935 East Ave., Rochester, N.Y. 14607.

● The work the Standing Commission on the Structure of the Church is doing mostly affects dioceses and other commissions in their planning strategy and what the General Convention does about structural changes. For information write: the Rev. Ronald E. Whittall, 9 Surrey Lane, Jeffersonville, Ind. 47130.

● The House of Bishops' Committee on Pastoral Development, although originally designed as an emergency aid instrument for clergy in trouble, has turned to the more long-term needs of clergymen who are doing career planning and continuing education and offers bishops pastoral tools and skills. For information write: the Rt. Rev. David E. Richards, 320 Aragon Ave., Coral Gables, Fla. 33134.

● The Board for Clergy Deployment is rapidly readying some 4,000 computer-stored profiles of Episcopal clergymen for the first requests already coming in from dioceses to fill parish and diocesan vacancies. Further information is available from the Rev. Roddey Reid, Jr., Clergy Deployment Office, 815 2nd Ave., New York, N.Y. 10017.

● Executive Council's staff section on Professional and Ordained Ministries has just completed a national study of clergymen who support themselves by jobs outside the Church. It aids and keeps track of new ideas in ministry. For information write: Mrs. Robert N. Rodenmayer, 815 2nd Ave., New York, N.Y. 10017.

● The Church Pension Fund is exploring some new proposals for helping clergymen, among them paying for rehabilitation of those who are disabled. For information write: Robert A. Robinson, Church Pension Fund, 800 2nd Ave., New York, N.Y. 10017.

● The General Board of Examining Chaplains will administer a new General Ordination Exam in five locations next January to those candidates from dioceses whose bishops and Commissions on Ministry wish to use it. For further information write: the Rt. Rev. Stephen F. Bayne, Jr., The General Theological Seminary, 175 9th Ave., New York, N.Y. 10011.

● The Ministry Council provides an occasional newsletter and information on request about activities of the council and is a clearing-house of ideas on ministry actions. For further information write: the Rev. Robert N. Rodenmayer, The Ministry Council, 815 2nd Ave., New York, N.Y. 10017 (212-687-0667).

When Episcopalians finally decided in 1829 to venture on mission beyond the borders of the fledgling United States, they first followed St. Paul's footsteps to Greece, Crete, and the Middle East. They went next to West Africa and then to China and Japan.

Across the Seas

Part Six

Venturing in Greece

ALTHOUGH THE STATUS of the Domestic and Foreign Missionary Society seemed bleak in 1829, it had taken a big step toward the establishment of an overseas mission. In 1828 it appointed the Rev. John J. Robertson of Maryland to start a mission in Greece if such seemed advisable. He sailed to Greece from Boston on January 1, 1829.

Greece might seem an odd start for the Church's overseas efforts in the face of the vast "heathen reaches" of Asia, Africa, and South America, but American interest was aroused during the country's fight for independence from the Turkish Empire.

Furthermore, China was closed to missionaries, Japan was closed to foreigners, India was ministered to by the English, North Africa was subject to Ottoman rule, the Liberia mission was in limbo (see page 51), and some ports of the newly independent South American countries were blockaded.

Since the mission's object was not to convert Christian Greeks but to provide them with opportunities for education denied them under Otto-

man rule, Dr. Robertson was to investigate the real condition of the people and the feasibility of carrying out this plan. He returned in December, 1829, full of enthusiasm.

He spent the next year raising money for the mission. Then he and his wife, together with the Rev. and Mrs. John H. Hill and Solomon Bingham, a printer, sailed for Greece on October 1, 1831. They took with them a letter from Bishop Alexander Griswold of the Eastern Diocese which stated the Greek Church was of apostolic origin and must be acknowledged as such while its "corruptions were to be dealt with prudently."

The Society told its first missionaries to exercise "a moral and religious influence" through their schools and publishing but "by no means to say, or write, or do anything which may give rise to the impression that you have visited the Greeks for the purpose of establishing . . . another Church."

Dr. Robertson devoted himself largely to the printing enterprise. By 1835 he and Mr. Bingham had produced 30,000 copies of both secular and religious books.

The Hills were interested in education and experimented with various types of schools in Athens. They first opened a school for girls, then one

for boys. The school for boys was especially popular to parents who had previously been obliged to send their sons to London, Paris, and Rome.

They soon, however, directed most of their efforts toward free education for girls. For many years theirs was the only such school in Athens and, except for a small school run by the Church of England at Syra, the only one in Greece. By 1835 some 600 pupils, daughters of laborers and of government dignitaries, attended classes ranging from infant school through teachers' training. The Hills' school became the main source for women teachers in Greece.

In October, 1832, Miss Elizabeth Milligan, Mrs. Hill's sister, joined the Greek mission. She was the first unmarried woman appointed by the Society to the foreign field.

Since the Church's first moves in foreign mission seem to have been based more on temporary impulse than total strategy, it is not surprising that interest in the Greek mission gradually died. In 1838 the printing business was abandoned, but the schools at Athens, which had 800 pupils in 1841, were continued by the devoted Hills.

Because they followed the Society's original instructions not to proselytize, the Hills were frequently attacked by evangelical churchmen at home. On the other hand, high churchmen wanted no mission at all in Greece. In 1843, therefore, the Society pleaded acute financial problems and interest in other foreign fields in order to abandon Athens as an official station. It promptly reversed itself and "upon a limited financial scale" agreed

to give \$2,000 annually to the Hills' school.

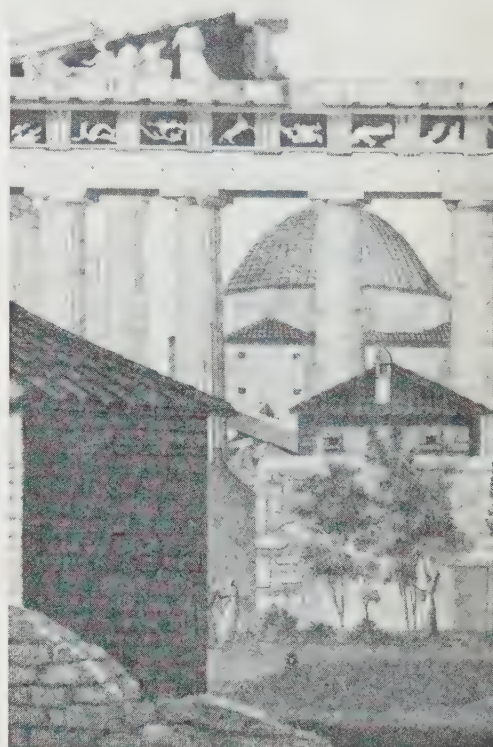
That same year ill health forced Mrs. Hill to close the boarding part of the school, and Dr. Hill was obliged to supplement the \$2,000 with stipends received as chaplain to the British Legation and as vicar to the English Church. Until his forced retirement in 1869, Dr. Hill struggled with the Society for increased operating funds.

Ironically, the Hills' school continued to flourish amidst political unrest in Greece. It had the support of the Greek government and the approbation of the Greek Orthodox Church. It remained a prominent educational institution in Athens until it closed in 1898.

In 1836 the Society sent the Rev. and Mrs. George Benton to the Mediterranean island of Crete to start a mission similar to the one at Athens. The school they founded flourished, but the political situation was different.

Although most of the islanders were Greek, an Egyptian viceroy controlled by the Turkish Pasha in Constantinople governed them. Agreements between the American and Turkish governments notwithstanding, local officials constantly harassed the Bentons. They were also bedeviled by financial problems, earthquakes, and guerilla warfare between Greeks and Turks.

In 1843 the Society ordered the mission abandoned due to lack of funds. At the same time the Patriarch in Constantinople decreed that the school must stop operating.



During the days of Turkish rule, the Parthenon was no longer a triumph of Greek architecture. The mosque and buildings the Ottomans erected were torn down after independence, about the time our first missionaries arrived.

Commanding the highest point above Athens, the Acropolis dominates the spot where St. Paul spoke to the Greeks of Jesus Christ and His teachings. To this area the Hills brought their schools and their Christian charity.



Part Seven

Moslem to Orthodox

The Rev. Horatio Southgate of Maine, graduate of Bowdoin College and enthusiastic young deacon, yearned to save the Moslem infidel. He told the Board of Missions in 1835 that the Church had an obligation to minister "a blow against a religion which holds one-sixth . . . of the human race in

bondage." The fact that such work was banned in Turkey and risky in Persia seems to have been overlooked in the exuberance of the moment.

Appointed at the age of 23 to explore the possibility of establishing a mission to "Persia and the adjacent countries," Southgate sailed for Con-



Bishop Horatio Southgate was an enthusiastic missionary whose vision of intercommunion with Oriental Christian Churches came too soon. He toured widely in Turkey and Persia and in 1844 was consecrated bishop for the area, but he lacked support from home.

stantinople in 1836. He sent the Society such glowing reports about Persia's ripeness for evangelization that in 1839 Dr. Robertson was sent from Greece to help establish a mission at Constantinople.

Southgate had expected to confine his investigations to Moslems only, but he visited among Nestorians and Jacobite Christians as well. His interest in the Eastern Churches gradually superseded that in the Moslems.

In 1839 Southgate made a quick trip to the United States, married, was ordained priest, and besieged the Foreign Committee with his ideas regarding a permanent mission to Persia. "As yet in these Missions no use has been made of the Episcopal principle. By this neglect the Episcopal Church has failed to employ the chief advantage which Providence has put into her hands. It is the only plan upon which Missions from the Church of England or of America to the Churches of the East can be formed."

In 1840 the Southgates returned to Constantinople. As a deacon Mr. Southgate adopted the dress of the people and carried all his possessions—including Bible and Prayer Book—in one portmanteau. As a priest, he carried miniature Communion vessels everywhere and used them frequently.

Later that year the Board of Missions accepted his suggestions. This limited missionary work until the proposed ties between the Churches could be effected. Somehow thought of saving the infidel was ignored.

On January 2, 1841, the House of Bishops wrote a letter to the Patriarch in Constantinople to be delivered by the Church's two missionaries, Southgate and Robertson. This historic communique read, in part:

"The Episcopal Church . . . has long contemplated, with great spiritual sorrow, the divided and distracted condition of the Catholic Church of Christ throughout the world. . . .

"The assumptions of universal supremacy and infallibility of the head of the Latin Church, render the prospect of speedy friendly intercourse . . . discouraging. The Church, . . . therefore, looking to the Triune God for His blessings upon its efforts for unity in the Body of Christ, turns with hope to the Patriarch of Constantinople, the spiritual head of the . . . Oriental Church. . . ."

The Greek Patriarch affectionately

greeted the emissaries and received the letter on November 22, 1841. "We are glad at last to see among us missionaries who are governed by bishops," the Patriarch told the Americans. "We are now on equal terms; we know with whom we have to deal."

But jealousy between various Christian bodies in the Levant and lack of funds took their toll. The mission was temporarily discontinued in 1842. In 1844 pioneer Southgate became ill and returned to the United States after a visit to England to convalesce.

Following many conferences with the Board of Missions and despite the disapproval of the Foreign Committee, the 1844 General Convention expressed its confidence in Southgate's future and ability by electing him Bishop for the Dominions and Dependencies of the Sultan of Turkey. On October 26, 1844, he and the Rev. William Boone, missionary to China, were consecrated, becoming the Church's first missionary bishops for overseas.

Although General Convention voted an annual appropriation of \$5,000 for Bishop Southgate's mission, the Foreign Committee announced it could not meet the obligation. This forced the bishop to raise money himself.

From the time of his return to Constantinople in 1845, Bishop Southgate met opposition. His position was frequently and bitterly assailed by American missionaries of all denominations and by churchmen at home who failed to grasp the idea of Church unity which underlay his real mission. His visionary work, however, led to clearer knowledge of Eastern Churches and aroused interest both in them and in the American Church.

In January, 1847, the Foreign Committee stopped sending regular payments. By May, 1849, the situation was so intolerable Bishop Southgate had to request money to move his ailing wife and five small children to the United States. In December of that year the Foreign Committee abandoned the mission, and during the summer of 1850 Mrs. Southgate died.

With his children to consider, Bishop Southgate resigned his see. The Church made no further attempts to revive the mission.

Continued on page 51

NEW PLANS IN UTAH

by Charlotte Hoe

CHANGE IS A WAY OF LIFE, according to Utah's new bishop, Edgar Otis Charles.

Celebration, self-determination, increased awareness of the Holy Spirit, reformation: these are the terms of change for Bishop Charles' new diocese.

The bishop was consecrated September 12 at the University of Utah's Special Events Center in Salt Lake City. He is Utah's eighth bishop but the first to be chosen by the diocese's Episcopalians directly. Utah was formerly a missionary district, with its episcopal leaders elected by the House of Bishops.

When "Coalition 14" was established earlier this year (*see page 23*), Utah's more than 7,000 baptized Episcopalians moved into a new era of self-determination and will be forced to grapple more than ever with the issues facing the changing Christian Church.

Bishop Charles, 46-year-old former national director of the Associated Parishes movement, has been consecrated to bring both rural and urban Episcopalians together through the rest of Utah's transition to what some have called a "new lifestyle."

According to the new bishop, "What we have to do is find adequate ways to communicate the Gospel and reality of Jesus in constantly changing patterns. This means the way in which we order our lives, the way in which we worship, the way in which we express the Faith will probably go through all kinds of variations. Hopefully these will always be variations on the central theme."

Many saw Otis Charles' consecration as symbolizing a new ability to rejoice—a growing tendency for church members to join happily in the Christian festival.

After consecration by thirteen of

his fellow bishops, including Presiding Bishop John E. Hines, Bishop Charles put on vestments of red, yellow, orange, blue, green, and black—vestments some described as "psychedelic," "undignified," "looking like a



New Bishop Edgar Otis Charles (above) wears multicolored cope and mitre as he greets people after consecration.

NEW PLANS IN UTAH

clown suit" but vestments which a lot of people said they really enjoyed seeing.

He was greeted with cheers and confetti, with embraces and kisses, with "amens" and firecrackers—and by the clanging of that barnyard favorite, the cowbell.

Richard Lowe, architect and head of the vestry at Ogden's Church of the Good Shepherd, commented, "What really impressed me was the joy—the just uninhibited joy. I think it's great."

"Wow! This is really good! It's a happy thing!" said another Episcopalian.

An opposite reaction to the consecration was that nobody is going to respect Episcopalians any more because they "lost all their dignity."

Mrs. Frank LaRue, another member of Good Shepherd, Ogden, responded strongly against this attitude, saying Episcopalians have a right to

be Episcopalians and should stand up and take their place in society. "Why should we be defensive? What have we got to be defensive about?"

"They [the Mormons] don't believe in this laying on of hands as far as we're concerned in the first place. If we don't have the right to do it, what does it matter to them how we do it?" But to some this is a concern in a state where Latter-Day Saint (Mormon) culture still dominates and Episcopalians are a tiny minority group.

The Rev. J. A. Frazer Crocker, rector of St. Mary's in predominantly Mormon Provo, noted there are many "unchurched people" in Utah. Many are not interested in mainstream Christianity because they cannot distinguish it from mainstream Mormonism. With new celebration, with a movement away from the austerity of a traditional, centralized authority structure, perhaps it is possible the Church may seem more attractive to some of these people.

There is even a possibility that sheer joy in worship may be "catching" as soon as majority group members get over any fears they may develop about confronting a lively new kind of Christianity, one Utah parishioner commented.

"I think in a community where you have a predominant tradition," said Bishop Charles, "the minority voice becomes exceedingly important, more so than in a more diverse community."

Bishop Charles brings in an element of personal involvement when he speaks about contacts with other community members. Concerning blacks and Spanish-speaking peoples, he said Episcopalians can show themselves as "a group . . . who are aware of their conditions and their needs and their experiences and are willing to be supportive in any way that seems appropriate.

"What I want to do is come into the black, into the Spanish-speaking

community, the Indian community, so that I'm not just a casual visitor from time to time."

The new bishop feels a sense of responsibility toward Utah's Indian minority which includes many Ute and Navaho Episcopalians. "Hopefully we can support them now in their whole process of self-determination," Bishop Charles said.

Indian culture made an important contribution to Bishop Charles' consecration. The Gospel was read in English, Ute, and Navajo. The new bishop knelt on a Navajo rug for the most solemn part of the rites. Communion bread was shared from baskets woven in the Southwest. Naturally-dyed Navajo tapestries added another geometric dimension to the squares and triangles of red, yellow, and orange which dominated Special Events Center decorations.

Tom Harry Jones, Navajo lay reader, said he approved the cultural recognition his people had received. In halting English, he added, "We don't want to change. It better for us the way the God, He gives us Holy Spirit, and He gives us how we talk, see, and the way we talk, so He understands who is talking."

Utah has no Indian priests, but Bishop Charles hopes the diocese can develop indigenous clergy.

One woman drew Pentecostal interpretations from the colors used most in the bishop's vestments, his cross, the programs, and the banners hung around the hall. She said: "Red, orange, yellow, and blue are fire colors, making the fire of the Holy Spirit a very important part of the service's symbolism."

The Rev. Harold Liebler, oldest priest in the diocese, founder of St. Christopher's Mission to the Navajo in southern Utah and recent founder of an Indian mission at Monument Valley, commented on this.

"Until very recently the experience of the Holy Spirit, which is so many times described in the books of the New Testament, was limited to the members of the pentecostal denominations which experienced a major revival about seventy years ago. A



Bishop Charles examines a colorful banner used during his consecration.

dozen or more years ago, this revival was experienced in Episcopal, Roman Catholic, Methodist, Presbyterian, and Baptist churches . . . I feel that this new life is being felt in Utah as never before."

Although Bishop Charles' longish silver hair hints at Eastern liberal thoughts, he seems not to want to exclude anyone from his flock in his approach to transition.

He says the major concern of the new diocese is to develop "maximum participation in all levels of decision-making." He sees value in creating "the kind of climate in which everybody feels his voice is significant and his contributions are important, that the Church couldn't really be the Church without him."

"The kind of process Bishop Charles wants in deciding where the Church is to go is one of maximum input of all sorts . . . until a consensus is reached . . . that would force nobody out of the body who has agreed enough to be part of the input process," said Father Crocker.

"At our clergy meeting some were all hot and ready to go and make some decisions, but Otis headed us off at the pass. 'You can't make those decisions yourselves without real lay participation and involvement,' he said."

Even though Bishop Charles does not want to alienate any of the concerned members of his diocese, he has already learned change is a painful way of life for some. His consecration—planned by the diocesan liturgical committee—frightened a few seekers of stability in established ways.

To some the consecration was successful in blending elements of solemnity, tradition, festivity, and new liturgy. Joe Shirk, of St. Mary's, Provo, did not agree.

A member of Provo's police force, Officer Shirk is a representative of an important minority within the entire Church—a minority Bishop Charles must consider in developing a consensus.

Mr. Shirk said he was disappointed in the consecration: "It took out

all the reverence." The new bishop was impossible to identify as an individual because the bright robes and hubbub inside the Special Events Center obscured him. "I talked to him for a minute outside; it was a different individual from the man I saw consecrated."

Mr. Shirk refuses to give any definite opinions about the new bishop until he has time to become acquainted, to hear Bishop Charles' opinions. But he is displeased with the "type of thing the national Church has been doing. I've talked to quite a few people in our parish—good church people until now—and they're just at the verge of pulling out their money and leaving the Church."

Giving funds to radical minority group organizations was one source of disagreement. "We have got to get Church separated from state, and that's not the way to separate it."

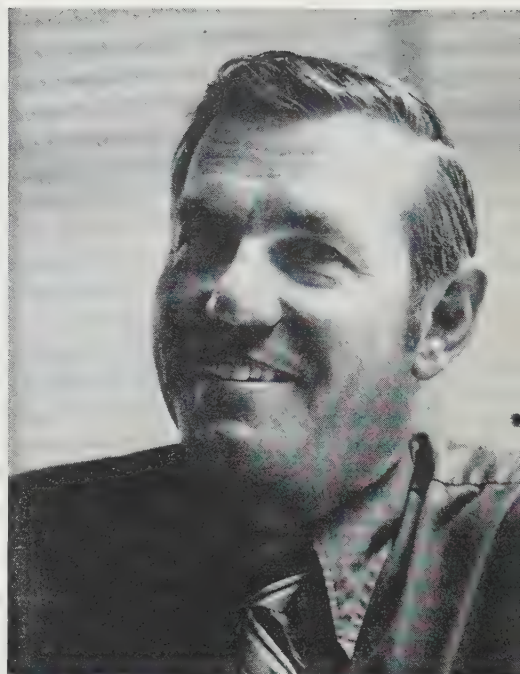
When Bishop C. Kilmer Myers of California preached Bishop Charles' consecration sermon, he also spoke of Church and secular separation but in a different context. "While the Church is in the world, it is also against the world," opposing "power and competition," he advised Utah's new leader.

Episcopalians in the diocese who hold divergent views are more and more willing to discuss their differences. Polarization seems less strong now than during preparation for the new bishop's coming.

The Rev. John H. Burk of Clearfield notes that Charles' election itself is a tribute to retiring Bishop Richard S. Watson's success in preparing the diocese for change. He saw new directions coming in the Church and took steps to prepare his people for new dimensions of Christian participation.

Bishop Watson used two diocesan convocations to start bringing people into shared leadership. These conventions were held in connection with the annual "bishop's weekend" at Park City.

Park City I, 1969, was a painful convocation. It was the first time "liberals" and "conservatives" had



Ogden architect Richard Lowe says the uninhibited joyfulness of the consecration impressed him most.

aired their differences openly, and a polarizing confrontation developed over questions of church direction.

Park City II, like Houston to the larger Church, was a time to heal wounds and divisions made apparent by Park City I. "Last year we avoided confrontation-type things and tried to emphasize more pulling together of the whole diocese for the points we have in common," the Rev. Francis L. "Pete" Winder commented. Park City III is coming up as this report is being written.

Layman Richard Lowe thinks the Church is going to change. "We'll have to become more involved with people outside the Church."

Finances will also concern members of the diocese, according to Mr. Lowe and Mrs. LaRue. Several members of different congregations said they want to see parish funding more equitably dispersed. Some congregations can do more toward self-support. Some parishes can no longer be supported because of decreasing population in mining communities. The Church in Utah will have to ex-

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NEW PLANS IN UTAH

amine changing urban demographic patterns. Some parishes may be burdened with less financial responsibility.

The question of survival, always a "real matter of concern" for a missionary district, will still be important in the new diocese, predicts the Rev. John A. Langlitz of All Saints', Salt Lake City. "People will ask what effect Otis Charles will have on numerical membership. Will he be an encouraging factor? Neutral? Will he be the sort of person who will attract or not attract certain kinds of folk?"

The bishop sees his as a pastoral ministry. "Utah is a small diocese. There are eighteen clergymen, counting the bishop, active in the diocese. We have the opportunity here to develop a style of life which is not possible for many larger dioceses. . . We can communicate directly, be more personally involved with each other.

"I feel it might be helpful to develop a functional ministry in which clergy relate to a variety of different situations according to their skills and capabilities. And this might mean that any given parish could call upon a large number of clergy."

Communication and unity are central to success in the diocese of Utah. While it is difficult for a small group to deal with anything on its own, the strength of the entire diocese behind each group is critically important. If we're not aware of one another, we "don't really support one another," Bishop Charles said.

"The bishop is not the Church, but the bishop can be the catalyst, the enabler, the person who is able to encourage and give freedom to move in ways that maybe people had been hesitant to take," he said.

It appears that for most of Utah's Episcopalians, the majority who have given their loyalty to a new bishop and to their new diocese, God's presence will make itself felt in new, creative ways.



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IN THEIR EFFORT to communicate with modern man, Christian theologians are returning to the language of the early Church.

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And they are discovering that contemporary minds are quite receptive to the original biblical concept of the Holy Spirit as God-in-action in the everyday world.

The apostle Paul and other authors of the New Testament had a great deal to say about the Holy Spirit. But they were concerned primarily with the Spirit's activity. It was so real to them that they felt no need of definitions and explanations.

It wasn't until the third and fourth centuries A.D. that church fathers began to embalm the experience of the Christian community in creedal definitions drawn from the terminology of Greek metaphysics. That was the era in which the Holy Spirit became "the Third Person of the Trinity"—a concept that has baffled countless generations of Sunday school classes.

Today theology is breaking out of the prison of Greek thought forms. It also is reacting against the mania for definition which obsessed the Church for so many centuries. It is returning to the attitude of the earliest Christians, who were willing to live with mystery and who knew that experiencing God's presence is infinitely more important than trying to explain it in a neat verbal formula.

Thus it is possible for contemporary theology to speak of the

Holy Spirit not in confusing trinitarian language but simply as God here and now, God at work in the world, God dwelling within the hearts and minds of men.

This is a congenial approach to a pragmatic generation that thinks in terms of results. And it opens up a whole treasury of biblical language for use in answering the religious questions that are actually being asked by young people and adults today.

One of those questions is: How can I know what to believe--about the meaning of life, my relation to the ultimate, about right and wrong?

The Bible's answer is that the Holy Spirit "will lead you into all truth" if given a chance. The Spirit's guidance is freely available to all who seek it. It is usually given not through "voices or "visions" or other external manifestations but quietly and naturally from the innermost depths of man's own being.

The Spirit's guidance may be experienced subjectively as "conscience" or as "intuition." In the former aspect, it undergirds man's moral sense. In the latter, it is the wellspring of man's faith that life does have meaning and purpose.

The apostle Paul said the indwelling Spirit is the only real basis human beings have for believing that they are creatures of a benevolent God.

"For the Spirit that God has given you does not make you a slave and cause you to be afraid," he told the Christians at Rome. "In-

stead, the Spirit makes you God's sons, and by the Spirit's power we cry to God, 'Father, my Father!'"

"Power" is a word frequently used by New Testament authors in conjunction with the Holy Spirit. They recognized that man's biggest religious problem is not knowing what is right but doing what is right in situations where it would be easier, safer, or more pleasant to do otherwise. Man on his own is a weak, self-centered creature with a vast capacity for rationalization, according to the Bible. It is only "in the power of the Spirit" that man is able to rise above himself and do genuinely good, kind, and courageous things.

One of the great insights of the New Testament which modern theology is recovering is that the Holy Spirit cannot be imprisoned in institutions nor manipulated by rites. Although the Church is intended to be the primary locus of the Spirit's activity—"the fellowship of the Holy Spirit" is one of the biblical synonyms for the Church--the Spirit also is constantly at work outside the Church, in the hearts and minds of men who do not think of themselves as Christians in any sense and who may not even believe in God.

Sometimes, and many would say that the present is such a time, the reforming, cleansing, healing power of the Spirit may be manifested more dramatically in movements and events that are not specifically religious than within the life of the institutional Church itself.

From Mr. Cassels' new book Haircuts and Holiness to be published in March 1972 by Abingdon Press. © 1971 by Louis Cassels

A SPECIAL REPORT

Can we work better together?

A national management firm suggests changes to help the Church do its work better

by Judy Mathe Foley

WHAT IS THE EPISCOPAL CHURCH? How does it look to professional management consultants? Could its structure be more responsive and representative?

In 1970 the Joint Commission on the Structure of the Church, headed by Bishop John Craine of Indianapolis, retained the Chicago office of Booz-Allen & Hamilton, Inc., to answer those questions.

After visits to seven dioceses, 200 interviews, and observations of the Church's policy-making bodies, Booz-Allen submitted its report to the Structure Commission on January 22, 1971.

The five-part report makes twenty recommendations which the Structure Commission will review at a November 4, 5, and 6 meeting in Chicago.

As seen by Booz-Allen, the Episcopal Church is a "unique institution in society," bringing together a community of people who are essentially homogeneous in character but including "elements of diversity which add to its strength."

Evolving as a federation of dioceses whose parishes relied on their own laity and clergy for leadership, the Episcopal Church remains "a confederation of largely autonomous dio-

ceses combined with a variety of regional and national units," held together by a common heritage, the Book of Common Prayer, and the constitutions and canons.

The outlines of this shadow national Church are made clearer by statistics Booz-Allen quotes: "The annual expenditures of the central units of the national Church represent only a small portion of the annual funds of the Church. For example, the annual Executive Council budget of more than \$11 million is only about 5 percent of the over \$200 million spent annually by parishes and dioceses."

It would seem to follow, then, that

new Episcopalians see the national Church as a factor in their church lives. "In fact, most are generally unaware of the activities and inner workings of the national Church. Only a small fraction of Episcopalians, perhaps 1,200 out of 2.3 million in the United States, are directly involved in the work of the national Church. . . ."

To be sure, Episcopalians are scattered throughout the country, with 70 percent of them living east of the Mississippi and nearly a third concentrated in northeastern dioceses. Financial support for the national Church comes in like proportions from those parts of the country (*see maps in November, 1970, issue*).

How well do the nation-wide structures contribute to representation for these Episcopalians? Beginning at the top with the General Convention, the policy-making body which meets every three years, Booz-Allen finds inadequacies because it functions without due regard to proportional representation or adequate operational procedures."

For instance, each diocese sends eight clerical and lay deputies to General Convention. That means that one deputy from Eau Claire speaks for 368 communicants while one from New York speaks for more than 10,000."

Booz-Allen recommends proportional representation, with a minimum of four deputies per domestic jurisdiction and two or three per overseas diocese. It also recommends a maximum of 700 deputies in the House. In a chart which shows what representation under this new system would be, forty-nine domestic dioceses would have four deputies and one would have twenty-five, with the other dioceses falling between those figures.

Voting by orders at General Convention—the current system by which a split vote in a diocesan deputation

may cancel out its whole vote—has the potential effect of reducing representation further.

The study recommends eliminating votes by order. The Houston General Convention took initial steps to adopt fractional votes in votes by order, and one more confirming vote in 1973 is necessary for this procedure to take effect.

The report also suggests biennial conventions which, if the next convention ratifies, could happen in 1975.

What happens in the intervening years when Convention does not meet? Booz-Allen finds "relatively little inter-relationship among dioceses and other entities in the national Church."

The report states, for example, that the President of the House of Deputies is the sole spokesman for the House during the triennium. He receives only a \$500 yearly allocation and has no staff.

The Houston General Convention empowered the President of the House of Deputies to assemble a group of advisors. As yet, however, the Booz-Allen recommendation that he be given a budget has not been acted upon.

The Presiding Bishop, the other link between conventions, has a vaguely defined role and too many responsibilities, Booz-Allen reports.

"The skills that appear to be required to fulfill the important symbolic, prophetic, pastoral, and leadership responsibilities are quite distinct from the administrative skills required of a chief executive. . . ."

"The concept of the Presiding Bishop [as chief pastor] has not been fully reconciled with the concept of autonomy of the bishops in the dioceses."

The report recommends establishing a post of executive officer to direct the national Council staff.

The report also zeroes in on one of the most sensitive questions in the Church in recent years: how much power does Executive Council have?

Booz-Allen finds that question impossible to answer under the current structure: "The exact powers and authority of the Council are not clearly enumerated by the canons." The report recommends authorizing the Executive Council "as the principal deliberative and representative body of the Church between Conventions" and reducing the size. In addition the meetings should be rotated around the country so Council members can learn about local problems.

The report suggests a reduction in the number of Commissions and Committees and coordination between Convention and Council committees, with special advisory groups when a need arises.

The Executive Council staff at 815 Second Avenue, New York City, is basically a resource for elected Council members, the consultants find, and "is largely unavailable to the dioceses." The Council should make the staff a resource for the whole Church and emphasize its service to dioceses.

The Booz-Allen report analyzes the provinces, another Episcopal Church structure, and finds them—with some exceptions—of little influence. Usually having no authority and no budgets, they are largely ignored by both the dioceses and national units and therefore should be discontinued.

The report explains that "in forming the national Church, dioceses ceded certain limited powers to the national Church but remain a loose federation of autonomous entities. As long as this type of federalism remains a primary characteristic of the Church, provinces are likely to be limited to a narrow role which is not fundamental to the work of the Church." ◀



WORLDSCENE

Happy 150th

All signals seem to say "Go!" for churchwide celebrations of the 150th Anniversary of the Domestic and Foreign Missionary Society.

The Committee for the National Celebration reports that by early October it had filled orders for 45,000 balloons—exhausting the supply—320,000 special offering envelopes, 205,000 Birthday Bulletins, and 10,000 posters. The first 5,000 History Booklets were sold, and a second printing of 1,500 was ready to fill back orders.

Several dioceses and parishes have also announced plans.

► St. Peter's Church, Philadelphia, site of the 1821 General Convention, will host part of the national observance. Presiding Bishop John E. Hines will preach at a four o'clock celebratory service, and a number of missionary bishops will be invited guests, as well as the Rt. Rev. Walter H. Gray, retired Bishop of Connecticut and chairman of the National Committee for the 150th anniversary. Several missionary bishops are also scheduled to preach in parishes in the Diocese of Pennsylvania on the morning of October 31.

► Bishop Joseph M. Harte of Arizona, one of the six areas designated to be recipients of the 150th Birthday Offering, announced that Arizona's share will be used entirely for Indian work. The Episcopal Church there has 19 missions on the Navajo reservation. Bishop Colin Winter of Southwest Africa will speak at the October 31 church services in All Saints', Phoenix, and St. Philip's, Tucson. Sen. Barry M. Goldwater and the Hon. John C. Pritzlaff, U.S.

Ambassador to Malta, are honorary chairman and co-chairman respectively.

► Bishop George A. Taylor of Easton has asked each parish to commemorate the event in its Sunday morning services and each clergyman to place special emphasis on the Missionary Society in his sermon that day. Lay readers will be supplied with a mission-oriented address.

► The Diocese of Central Pennsylvania's (formerly Harrisburg) celebration will be twofold. On October 31 churchmen of the diocese will gather for a service of Thanksgiving and witness at St. Stephen's Cathedral to commemorate the 100th anniversary of the diocese's establishment as well as the 150th of the Missionary Society. Bishop Frederick J. Warnecke of Bethlehem will

be the preacher, and other representatives from the Diocese of Bethlehem will attend. Bethlehem is completing its 100th birthday celebration.

► The Diocese of Central New York's *Messenger*, September issue, features the 150th anniversary, including a special message from Bishop Ned Cole urging participation. Bishop Cole said he would designate a different date for the diocese's celebration because October 31 is its Stewardship Sunday.

► The Diocese of Newark is asking churches there to observe the anniversary on dates of their own choosing between October 31 and March 26, 1972, since Newark had already made plans for another special offering in October.

► The Diocese of Erie will highlight its Diocesan Convention with a Eucharist at St. John's Church, Franklin, Pa., using Dr. Massey H. Shepherd's special anniversary liturgy.

► The Diocese of Pittsburgh is planning a "Celebration of Life" in recognition of the 150th Anniversary of the Domestic and Foreign Missionary Society and in tribute to Jackson Kemper, who was elected the Church's first missionary bishop, and to Bishop Schereschewsky, who became an Episcopalian while in Pittsburgh and subsequently took the good news to China.

The celebratory Eucharist, using the third rite of the trial liturgy, will include multi-media, projecting the call of the Gospel in mission today all over the world. There will be stations around Trinity Cathedral, Pittsburgh, showing the acts of charity in the Church today—such as a prison, a hospital, a school—which

Bishop de los Reyes Dies at Altar

The Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church, died October 10. He was officiating at a Communion in Manila when he suffered a stroke at the altar. Bishop de los Reyes celebrated the first Eucharist of the 1961 General Convention according to the Independent Church rite following the Detroit Convention's vote to approve intercommunion between the Episcopal Church and the Independent Church.

the Bishop will visit in procession as part of the service.

Pittsburgh's motto for the occasion is "not to canonize the past but to memorialize it and call the Church to the future."

Another Birthday

The Christian Churches of Iran joined in celebrating the 2,500th anniversary of their country, once the Persian Empire. Although a minority in the predominantly Muslim country, Christians planned ecumenical services, lectures, and films as their contribution to the anniversary festivities. The World Council of Churches has asked its 252 member Churches to offer special prayers on October 10 or 17 for their sister Churches in Iran.

Executive Council: Reports and Actions

Former Executive Council members who might have returned to the September 29 and 30 Executive Council meeting would have been amazed.

The report from the General Convention Special Program (GCSP), which in pre-Houston days took hours of the Council's time, took only five minutes. But the Committee on Social Criteria for Investments' request for programmatic authority ate up almost three hours in discussion and debate.

In another unusual twist, the Council heard and applauded the presentation of the Hispanic program (see page 24) which included the movie, *I am Joaquin*, produced by *El Teatro Campesino*, a traveling theater group. In an emotional session almost two years ago to the day, Council members denied a request for a grant made by *El Teatro Campesino* to make that same movie.

The Council also:

► **gave** the Presiding Bishop "advice and consent" to change the site of the 1973 General Convention from Jacksonville, Fla., to Louisville, Ky. The change was necessary because the Florida location was unable to accommodate the larger convention now planned which takes more room than the original, strictly legislative meeting envisioned when

Jacksonville extended the invitation. Traditionally the host diocese splits the cost with the General Convention, but this action implies Convention will pay the full cost—ranging from \$50,000 to \$150,000—since the Louisville site was chosen by self-invitation.

► **heard** Treasurer Lindley M. Franklin, Jr., report payments on diocesan pledges are 4 percent ahead of last year at this time. The Presiding Bishop's Fund for World Relief is the only offering that's down from last year.

► **received** a tentative General Church Program budget of some \$12 million for 1972.

► **voted** 22 to 14 to continue the program of the Council's Committee on Social Criteria for Investments, allowing the Committee to continue to negotiate with companies with investments in South Africa and also continue opposition to Puerto Rican copper mining. Council also "received" a formal, written report on the Social Criteria committee's activities this past year.

► **expressed** appreciation to the President of the United States for opening up communication with the People's Republic of China.

► **heard** the Presiding Bishop ask for new answers to penal reform and call attention to the 1969 General Convention resolution asking for revision and reform of penal systems.

► **adopted** a statement on welfare.

► **requested** the National Headquarters of the Selective Service System to accept the social ministries services of the Church as alternative service for conscientious objectors.

► **designated** \$15,000 from the Julia A. Gallaher Fund for United Ministries in Public Education.

► **approved** plans for implementation of the Houston General Convention resolution regarding local involvement in the General Convention Special Program.

► **heard** the Rev. Robert Rodenmayer report for the Ministry Council, saying the "non-stipendiary ministry is just boiling up. It's 1,300 people, 12 percent of the total clergy."

► **heard** Canon Charles Guilbert and the Rev. Leo Malania report for the Standing Liturgical Commission that trial use of new services is "more

relaxed, less tense" than it was with just the Trial Eucharist four years ago.

Anglican Council Meets in San Juan

An analysis of areas of confusion and conflict in church-sponsored work in developing countries highlighted three days of meetings in Puerto Rico by the Anglican Council of North America and the Caribbean.

It was the third meeting of the Council, organized in 1968 to promote mutual consultation and planning in the hope of fostering independence in the Churches of developing countries. Seven representatives from each member Church (the Anglican Church of Canada, the Episcopal Church in the United States, and the Church of the Province of the West Indies), as well as Latin American observers, attended the meetings.

Representatives from PECUSA included: Presiding Bishop John E. Hines; Mrs. John Jackson, Portland, Ore.; the Rev. Henry B. Mitchell, Charlottesville, Va.; the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico; Dr. D. Bruce Merrifield, Niagara Falls, N.Y.; Bishop S. F. Bayne, Jr., General Theological Seminary, New York; and Miss Barbara Belcher, Radnor, Pa.

The Rev. David Woeller, in charge of Caribbean projects for the Anglican Church of Canada, told Council members that British missionary societies consider themselves continuing interdependent partners with a never-ending commitment to the local church.

"The North American fears this perpetuates dependence and support of an imposed status quo from the more colonial days," he said.

Delegates studied the implications raised by the principles and guidelines followed in assisting overseas churches and prepared reports for the Council's executive to act upon.

These principles are:

- *personnel* and financial resources would be given only at the request of the churches of the area;
- *projects* accepted for support would be part of an overall planned program with established goals;



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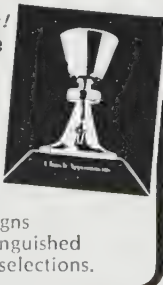
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WORLDSCENE

- projects would be provincial or regional in scope to have the broadest base;
- projects undertaken must contribute to the growth of local leadership;
- the principle of ecumenism should be central to all work.

Another subject for Council members was the development of ecumenism and progress toward Church unity throughout the world. Bishop Bayne, in an address to Council, described some of the problems of those engaged in unity talks.

He said in recent years there has been almost a complete turnabout with regard to intercommunion. Where once it was looked upon as the goal of organic union, more and more it is being considered an intermediate expression toward unity.

"The practical question in any negotiation is how far to go in organizational unity to assure the participation of those concerned. There must be some way of writing in guarantees and protections, but at what point can you stop and say you will trust God to lead us the rest of the way?" he asked.

Social Criteria: More Stock Action?

The Executive Council's Committee on Social Criteria, which introduced stockholder resolutions at annual meetings of General Motors Corporation and two copper companies with holdings in Puerto Rico (see April, 1971, issue), presented a detailed report to the September Council meeting. The Council accepted the Committee's recommendations, with some amendments, by a 22 to 14 vote after three hours of debate.

Debate centered on three points. Dupuy Bateman, Jr., of Pittsburgh, Pa., objected to a line in the report which said "No longer may the Church earn the money for programs . . . by investing in companies that contribute to war and pollution."

Mr. Bateman said this meant the Church was not concerned with the defense of the country. The Council members later passed a resolution

affirming their belief that the "U.S. must remain militarily strong as long as the threat of military attack from without remains. . . ."

Philip Masquelette, Houston, Tex., and Clifford Morehouse, Sarasota, Fla., objected to the Committee's request to sell all but five shares of copper stock. Eventually the Council voted to retain all the stock.

Mr. Bateman, Mr. Masquelette, and Joseph Worsham, Dallas, Tex., and other Council members objected to the Committee's carrying out any more stockholder actions, but their view was not upheld, and the Committee was given authority to continue negotiations with General Motors, the copper companies, and other U.S. firms with major interests in South Africa.

In addition the Council authorized the purchase of Polaroid stock and an investigation trip to South Africa.

Reaction to Attica

The killing of hostages and prisoners at the Attica Correctional Facility in New York September 13 triggered a round of statements from members of the religious community. The shocked cries not only deplored the deaths but also the inhuman conditions existing at correctional institutions in general and Attica in particular.

Reactions from Episcopalians included:

► Bishop Robert R. Spears, Jr., of Rochester joined with Roman Catholic Bishop Joseph L. Hogan in a pastoral letter to be read in all their respective parishes September 19. They said, "How stiff-necked and hard of heart we have become when a tragedy like Attica is required to alert us to the inhuman conditions in our society.

"In the light of Attica. . . each of us will strive to make tangible commitments to participate in the painstaking efforts necessary to reform the penal system."

► Bishop Harold B. Robinson of Western New York sent a telegram to Governor Rockefeller commending the governor's orders for a full investigation and offering his help in the inquiry.

► St. George's Church, Stuyvesant Square, New York City, held a serv-

ce of concern September 19 and published the two addresses made at the service. These detailed needed reforms and urged legislators and government officials to go into prisons and see for themselves.

► Presiding Bishop John E. Hines spoke on the events at Attica at the September Executive Council meeting. He said, "The tragedy . . . revealed clearly that both whites and blacks are expendable in a system so motivated by fear, racism, dependence upon armed power, depersonalization—that the human factors become the first casualties at the sign of dissent and conflict.

"It is easy to condemn. . . . but we] know that what we are going to do about these evils is more important. As followers of Christ Jesus, somehow we must find ways to pledge our help and resources wherever feasible for meeting the legal needs of prisoners, . . . offer our church institutions and resources to the ongoing effort for prison reform, . . . and help this country resolve that Attica—and its like—must not happen again."

Cursillo: Retreat and Renew

The Cursillo retreat movement, which began in Spain under Roman Catholic auspices, is spreading to the Episcopal Church. Representatives of the eight dioceses which make up the Sixth Province saw a demonstration of the "little course" in Christianity during their Fall meeting in Minneapolis, Minn.

A group from the Diocese of Iowa, which according to its Bishop, Gordon V. Smith, is the first Episcopal diocese in this country formally to take up the movement, conducted the demonstration.

The Cursillo weekend consists of an address, meditation, prayer, and the sacrament of Holy Communion, Bishop Smith said. It is designed to produce a renewal commitment on the part of the individual to Christ and to help the individual witness to the Christian faith in the world in which he lives.

About 200 people from the Iowa diocese have so far taken part, usually in groups of 30 to 40, meeting in parishes or at the diocesan confer-

Needed: More Ministry With The Aging

An elderly man has died. His widow and children sit together and discuss the future. They are faced with the choice of moving Grandma to the complications of a three-generation household or leaving her to cope by herself in a large old house. Her clergyman is invited to come and offer his counsel.

The rector of a parish takes time to do a little statistical analysis of his congregation. He finds that nearly 20 percent of his communicants are over 65 years of age. (The national average for the Episcopal Church was 18 percent in 1958. Estimates are that it has increased to over 20 percent at present.) But less than half of those in that age group are attending services.

What are their reasons for staying away? He finds they are multiple. Reduced income makes them embarrassed that they can no longer support the Church as they did before. Some can no longer drive their cars and are uncomfortable about asking for transportation.

Others' sensory perception has failed, and the lighting in the Church is too poor for them to be able to see to get to their pews, much less read the service in the Prayer Books. Some suffer a hearing loss so acute they need to sit near the front of the Church, and no such provision has been made for them. Others are unable to enter the building without help in negotiating the stairs.

In this year of the White House Conference on Aging in November, problems which have to do with housing, finance, nutrition, transportation, and spiritual well-being of the aging are being discussed in regional, state, and national meetings.

Our Episcopal Church is involved in a small way. At the state level, clergy and laity are participating in the discussions. At the national

level, The Episcopal Society for Ministry to the Aging has two competent clergymen, the Rev. Gregory Maletta of the Diocese of Washington's division of Ministry to the Aging and the Rev. Herbert Lazenby, Executive Director, Senior Citizens, Inc., of Seattle, Wash.

Our Church's effort in this ministry to the aged is poor indeed. The retention of older parishioners in an active role in parish life has taken a back seat to other emphases. To gain some attention for the aged through meaningful professional ministry, The Episcopal Society for Ministry to the Aging (ESMA) was authorized by General Convention in 1964. It has done little more than tentative organizational work since its inception. The Rev. Robert W. McKewin is President.

In 1970 General Convention passed a resolution which asked ESMA to provide guidance and education for the clergy and the laity in this ministry. But no funds were made available.

The primary need of the society, like that of the people to whom it ministers, is a greater interest on the part of younger churchmen. Increased interest, the society hopes, would produce sufficient funds to enable them to provide ESMA with a competent professional staff which can serve as consultants to dioceses, parishes, and church institutions for the aging.

Persons interested in this ministry, and perhaps in joining the society, should write to:

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ence center. Bishop Smith feels the retreats have created "a deepened Christian commitment on the part of both clergy and laity" in his diocese.

Episcopal Colleges' Fund Drive Begins

The Association of Episcopal Colleges [AEC] has set a minimum goal of \$300,000 for its fund raising campaign which begins November 1. AEC President Earl Hampton McClenney announced the sum would be distributed among 10 affiliated institutions following the close of the drive on April 15, 1972.

The colleges are appealing strongly to their Episcopal Church, other constituencies, the general public, and foundation and trust executives. They are all fully accredited four-year institutions with an aggregate of 894 years of service in higher education. Their locations and presidents are:

- BARD, Annandale-on-Hudson, N.Y., Dr. Reamer Kline;
- CUTTINGTON, Suacoco, Liberia, Dr. Edgar B. Robertson;
- HOBART, Geneva, N.Y., Dr. Allan A. Kuusisto;
- KENYON, Gambier, Ohio, Dr. William G. Caples;
- SAINT AUGUSTINE'S, Raleigh, N.C., Dr. Prezell R. Robinson;
- SAINT PAUL'S, Lawrenceville, Va., Dr. James A. Russell, Jr.;
- SHIMER, Mt. Carroll, Ill., Dr. Robert Long;
- TRINITY, Quezon City, Rep. of the Philippines, Dr. Arturo M. Guerro;
- UNIVERSITY OF THE SOUTH, Sewanee, Tenn., Dr. James J. Bennett; and
- VOORHEES, Denmark, S.C., Dr. Harry P. Graham.

NCC: Plans To Reorganize

The General Board of the National Council of Churches [NCC] has approved a plan to reorganize the 33-member council and expressed the hope that the constituency would be considerably broadened as soon

as reorganization is achieved.

Backbone of the proposed structure would be a Governing Board of 350 persons, including the chief executives of member Churches and heads of denominational agencies as well as other delegates. It would meet twice a year to make policy, approve budgets, and issue official announcements.

Dr. Thomas J. Liggett, chairman of the drafting committee, presented the plan to the meeting in New Orleans, La., in September. He emphasized the proposal was a model, open to revision during the next 14 months by suggestions from member Churches. Final action will be taken at the next General Assembly in December 1972.

In other actions the General Board at New Orleans:

- ▶ called for a comprehensive national health care program;
- ▶ asked the U.S. to increase its support for UN efforts in East Pakistan;
- ▶ pressed for welfare reform and a system of guaranteed income;
- ▶ asked a federal grand jury investigation of "charges of conspiracy and murder brought against Ohio Guardsmen in the Kent State killings";
- ▶ adopted a 1972 budget of \$17.5 million as against \$19.3 million in 1971.

GCSP Review Committee Evaluates Past Grants

Nine members of the 14-member General Convention Special Program (GCSP) Screening and Review Committee met on September 14.

The Committee (which consists of representatives of minority communities, four Executive Council members, and two representatives of the Union of Black Episcopalians) voted to discontinue funding for the Black Awareness Coordinating Committee (BACC), Denmark, S.C.

BACC members originally came to the Executive Council in May, 1969, asking Council to intervene following campus disorders at Church-supported Voorhees College. Funding was later given by the Executive Council in a stormy meeting preceding the Houston Gen-

eral Convention in September 1970.

Objections from Bishops Gray Temple of South Carolina and John A. Pinckney of Upper South Carolina led to an Executive Council hearing in Denmark on April 30, 1971.

This Council action in Denmark split the residents of that community into factions, GCSP staff reported to the Screening and Review Committee, to the point where BACC was unable to carry out its program.

Most Screening and Review members agreed with staff reports that the Episcopal Church was responsible for the almost complete disintegration of BACC's program.

"The community is completely controlled by whites. Whites supposedly friendly to BACC's program were insensitive to the racist situation in Denmark. As a result, they did more harm than good to BACC's cause, for the black members found themselves in a position of defending and offending the white power structure.

"Because of the apparent double role, BACC's black brothers in the community began questioning their authenticity," Viola Plummer, GCSP administrator, reports.

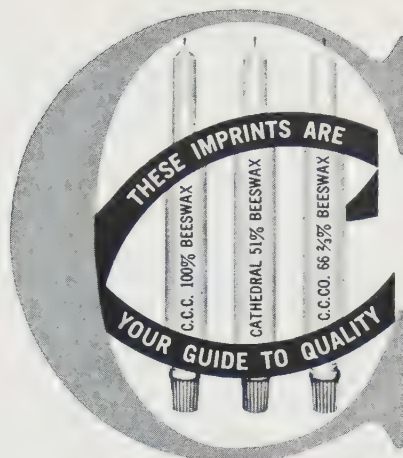
Though the grant was suspended, GCSP staff will continue to have periodic consultations with BACC.

In a related discussion, GCSP staff reported that the Junta of Militant Organizations (JOMO), St. Petersburg, Fla., was withdrawing a funding application.

Earlier this year when JOMO first applied for funding, 20 bishops wrote to protest the application and to support Bishop William L. Hargrave of Southwest Florida who opposed it.

In other action, the Committee met November 8 for a hearing at which members of the Afro-American Players, Yakima, Wash., and Bishop John R. Wyatt of Spokane will appear to discuss the proposed re-funding for the Players, which has received GCSP funds in the past.

The Committee upheld a staff recommendation that the Center for Human Services, New York City, a group of black professionals, not be considered for a \$250,000 grant because funds were available elsewhere.



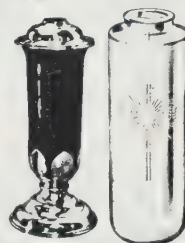
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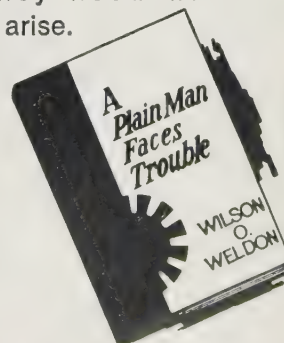
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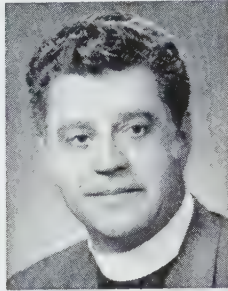
Changes in the Episcopate



Bishop Burrill



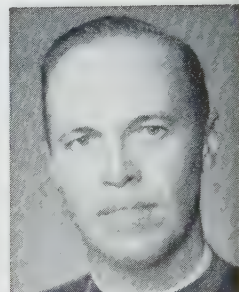
Bishop Doll



Bishop Gressle



Bishop Leighton



Bishop Montgomery



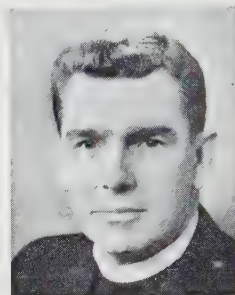
Bishop Reed



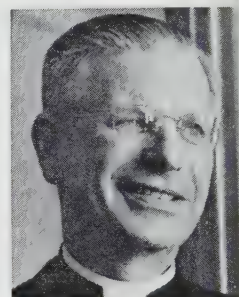
Bishop Reeves



Bishop Stuart



The Rev. Mr. Trelease



Bishop Warnecke

Current changes in the Episcopate include the election of two coadjutors. Four diocesans retired or are retiring, and four coadjutors succeed.

Two bishops have died: the Rt. Rev. Walter Mitchell, retired Bishop of Arizona, died May 27, and the Rt. Rev. Angus Dun, retired Bishop of Washington, died August 12.

The Rt. Rev. Gerald Francis Burrill, Bishop of Chicago since 1954, retired September 29.

A graduate of the University of Maine and General Theological Seminary, Bishop Burrill was ordained to the priesthood in 1933. He served parishes in New York until he became associate secretary of the Forward-in-Service Commission of National Council in 1944; in 1945 he was made executive secretary.

From 1946 to 1950 he served as rector of Christ Church, Williamsport, Pa., and from 1948 to 1950 as honorary canon of St. Stephen's Cathed-

ral, Harrisburg, Pa. In 1950 he was consecrated to be Suffragan Bishop of Dallas and served there until his election in 1954 to be Bishop of Chicago.

Bishop Burrill is a member of the General Convention's Joint Commission on Ecumenical Relations, has been chairman of Convention's Joint Committee on Program and Budget, and was a member of Executive Council.

The Rt. Rev. Harry Lee Doll, Bishop of Maryland, will retire December 31.

A graduate of the Virginia Theological Seminary, Bishop Doll also attended the University of West Virginia and William and Mary College. He was ordained in 1933 and began his ministry as assistant rector of Epiphany Church, Washington, D.C. Consecutively rector of Christ Church, Alexandria, Va.; Trinity Church, Houston, Texas; and St. Stephen's Church, Baltimore, Md., he was consecrated to be Suffragan

Bishop of Maryland in 1955. He was elected Bishop Coadjutor in 1958 and succeeded as diocesan in 1963.

Active in Texas and Maryland diocesan affairs, Bishop Doll has also been a three-time deputy to General Convention, a member of its Program and Budget Committee, and chairman of its Joint Commission on Church Architecture and Allied Arts. He has been an officer of the Boards of Trustees of the Church Home and Hospital, St. Paul's School for Boys, and the Benevolent Society of the City and County of Baltimore, as well as president of the Council of Churches and Christian Education of Maryland-Delaware, Inc.

The Rt. Rev. Lloyd E. Gressle, Bishop Coadjutor of Bethlehem since 1970, will succeed Bishop Warnecke as diocesan on January 1, 1972.

Bishop Gressle is a graduate of Oberlin College and Bexley Hall. Ordained in 1943, he served churches in Ohio and Pennsylvania before becoming Dean of the Cathedral of St.

ohn, Wilmington, Del., in 1956. He was also president of the Wilmington Council of Churches. From 1969 until his consecration he was rector of St. James' Church, Lancaster, Pa.

From 1965 to 1966 Bishop Gressle was rector of St. Mark's Church, Portsmouth, England, in a clergy exchange program. A deputy to six General Conventions, he served on the Executive Council and the Standing Committee in the Diocese of Erie and the Standing Committee in Delaware. He has also served on the Executive Council of the National Church and has been a Fellow of the College of Preachers at Washington Cathedral.

The Rt. Rev. David K. Leighton, Bishop Coadjutor of Maryland since 1969, will be installed as diocesan on January 22, 1972. On a day of medieval fair, complete with wandering minstrels, rock groups, and food concessions, Trial Liturgy III will be used in a service of dignity and pagantry, incorporating much of the past tradition and glory of the Church.

Bishop Leighton graduated from Northwestern University in 1947 after service in the Air Force during World War II. After several years in business, he entered the Virginia Theological Seminary and was ordained in 1955. He served churches in Pittsburgh, Pa., and Baltimore, Md. Appointed Archdeacon of Maryland in 1964, he continued in that post until his consecration.

Active in diocesan affairs, he has also been a deputy to General Convention. Bishop Leighton was the first president of the Congress of the Columbia Cooperative Ministry and one of the incorporators of the Columbia Religious Facilities Corporation.

The Rt. Rev. James Winchester Montgomery, former Bishop Coadjutor of Chicago, was installed as diocesan on October 2.

Bishop Montgomery is a graduate of Northwestern University and General Theological Seminary. Following ordination in 1949, he served as curate of St. Luke's Church, Evanston.

Ill. He was rector of the Church of St. John the Evangelist, Flossmoor, Ill., from 1951 until his consecration to be Suffragan Bishop of Chicago in 1962. He was elected coadjutor in 1965.

While rector of St. John's, Bishop Montgomery was active in diocesan affairs, serving on the Diocesan Council, the Cathedral Chapter, and the Standing Committee. He was Dean of the Chicago South Deanery from 1955 to 1962. He was a delegate to the Provincial Synod of 1953 and a deputy to the General Conventions of 1958 and 1961.

As suffragan, Bishop Montgomery was chairman of the Department of Christian Social Relations. As coadjutor, he had oversight of the social service agencies of the diocese.

The Rt. Rev. David B. Reed, Bishop of Colombia since 1964 and Bishop-in-charge of Ecuador from 1966 to 1971, was elected to be Bishop Coadjutor of Kentucky on June 18.

A graduate of Harvard University and the Virginia Theological Seminary, Bishop Reed was ordained in 1951. His first cure was the Church of the Good Shepherd, San Jose, Costa Rica. He was then priest-in-charge of St. Andrew's Church, Cocoli, Canal Zone.

Bishop Reed began his ministry in Colombia in 1952 as an air-borne circuit rider and the only Episcopal priest for all the English-speaking congregations in the country. He was named archdeacon in 1953. From 1958 to 1962 he was assistant secretary in Executive Council's Overseas Department. Next he accepted a domestic missionary assignment with American Indians in Rapid City, S.D., also serving as vicar of St. Matthew's Church.

Elected to be Bishop of Colombia in 1963, Bishop Reed was consecrated in 1964. He has been a delegate to the General Assembly of the National Council of Churches and a member of the Ecumenical Coordinating Board in Bogotá, Colombia.

The Rt. Rev. G. Paul Reeves, Bishop Coadjutor of Georgia, succeeds as diocesan January 1, 1972.

Bishop Reeves, a graduate of Ran-

dolph-Macon College and Yale Divinity School, was a Congregational chaplain to the U.S. Navy before becoming an Episcopalian in 1947. He served as lay chaplain at Florida State University until his ordination in 1948 and continued at the post until 1950. Between 1950 and his consecration in 1969 he was consecutively rector of All Saints' Church, Winter Park; Church of the Redeemer, Sarasota; and St. Stephen's Church, Coconut Grove, Fla.

A deputy to three General Conventions, Bishop Reeves has been active in Florida and Georgia diocesan affairs. He has also been a member of the Council of Associated Parishes and a consultant for General Convention's Standing Liturgical Commission.

The Rt. Rev. Albert Rhett Stuart, Bishop of Georgia since 1954, will retire December 31.

A graduate of the University of Virginia and Virginia Theological Seminary, Bishop Stuart was ordained in 1931. He was rector of Church of the Resurrection, Greenwood, S.C., from 1931 to 1936 and of St. Michael's Church, Charleston, S.C., from 1936 until 1947. He then became Dean of Christ Church Cathedral, New Orleans, La., and was elected Bishop of Georgia while in that cure.

A six-times deputy to General Convention, Bishop Stuart has been a member of the Episcopal Church's National Council and Executive Council. He was a member of the National Youth Commission in 1940 and has been a member of General Convention's Standing Liturgical Commission since 1958. He also has been president of Province IV.

Bishop Stuart sponsored Georgia's Bishops' Crusade in 1965, during which twelve bishops in twelve stations preached, taught, and prayed for five days in a successful evangelism campaign.

The Rev. Richard M. Trelease, Jr., rector of St. Paul's Church, Akron, Ohio, since 1962, was elected to be Bishop Coadjutor of New Mexico and Southwest Texas on July 6.

Continued on next page

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Changes in the Episcopate

Continued from page 47

The Rev. Mr. Trelease, a graduate of the University of Missouri and the Church Divinity School of the Pacific, was ordained in 1945 by Bishop Kennedy for work in Hawaii. He served several Hawaiian parishes before becoming canon-resident and subsequently Dean of St. Andrew's Cathedral Parish, Honolulu, in 1950. From 1954 to 1962 he was rector of St. Andrew's Church, Wilmington, Del.

Bishop-elect Trelease was active in civic and diocesan affairs in Delaware and Ohio. In Akron he has been a member of the Mayor's Commission on Housing, the Akron Community Services Center and Urban League, the NAACP, and a past president of Goodwill Industries and the Akron Inter-Group Ministry. He has been a member of the Diocesan Council and chairman of the MRI program. He has been a deputy to four General Conventions.

The Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem since 1954, will retire December 31.

Bishop Warnecke graduated from Columbia University and received his B.D. from the Virginia Theological Seminary and his S.T.M. from General Theological Seminary. He was ordained in 1929 and became rector of Luray Parish, Luray, Va. From 1932 to 1941 he was rector of St. Clement's Church, Hawthorne, N.J., and from 1941 to 1949 rector of St. Mark's Church, Richmond, Va. When elected in 1953 to be Bishop Coadjutor of Bethlehem, he was Dean of Trinity Cathedral, Newark, N.J.

Bishop Warnecke served on many national commissions of the Episcopal Church and has represented the communion in ecumenical affairs. In particular, he has been a member of National Council, chairman of the Church's Department of Christian Social Relations, and a member of the General Assembly of the National Council of Churches. Presently he is serving as chairman of the Board for Theological Education.

In Person

Bishop Chandler W. Sterling is the new rector of Good Shepherd, Hilltown, Pa. . . . Dr. Charles V. Willie, House of Deputies' vice-president and chairman of the Syracuse University Department of Sociology, will begin new duties as vice-president for student activities and organizations January 1. . . . The Rev. Robert S. Smith, rector of Grace Church, Waterville, and the Rev. Roger S. Derby, rector of Calvary Church, Utica, N.Y., are two of five participants in the new non-denominational clergy training program sponsored by Grace Church in cooperation with Syracuse University. . . . The Rt. Rev. A. Donald Davies, chairman of the Board of Trustees of SPEAK, Eureka Springs, Ark., has announced the resignation of president Harry C. Griffith who will be directing the Bible Reading Fellowship from Winter Park, Fla. . . .

Gerre Hancock, member of the Joint Commission on Church Music, is the new organist and choirmaster of St. Thomas Church, New York City, and a new faculty member of the Juilliard School of Music and Union Theological Seminary. . . . Dr. Kenneth Bourne, author, historian, and reader in international history at the University of London, will be the "Distinguished Lecturer to Episcopal Colleges" for 1971. . . . Mrs. William H. Putsch, Trinity Church, Chambersburg, Pa., who is the actress Jean Stapleton, received an Emmy award for her role as Edith in the TV series *All in the Family*. . . .

The new Archbishop of British Columbia, the Rt. Rev. Ralph Dean, former executive officer of the Anglican Communion, is the first metropolitan of British Columbia chosen in an open election. . . . Dr. James A. Russell, newly elected president of St. Paul's College, has been chosen an Outstanding Educator of America for 1971. . . .

Episcopalian Murray D. Van Wagoner, former Governor of Michigan, is associate chairman for National Bible Week November 21-28. . . .

Bishop Gwilym O. Williams of Bangor is the new Archbishop of Wales, succeeding Archbishop William Glynn Hughes Simon. . . . Bishop George T. Masuda of North Dakota was elected chairman of the Roanridge Board succeeding the Rt. Rev. William W. Horstick, retired Bishop of Eau Claire. . . . The Rt. Rev. Harold L. Nutter, recently elected Bishop of Frederickton, New Brunswick, Canada, is the first New Brunswick native to head the 126-year-old diocese.

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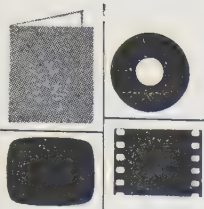
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TV Soaps: Bad Medicine for Housewives?

WE'VE ALWAYS LIVED in a warm climate—such as New Mexico. Last Fall we moved to Salt Lake—and it was raining. As the weather grew colder, the daily rain changed to daily snow. As the weather warmed up again, the snow changed back to rain.

I'm 29 and have two children. I suddenly found myself trapped with those small people and a television set. I suppose just about every housewife in existence goes through the same thing. As the winter wore on, I began to feel like a prisoner, trapped between two layers of dirty dishwater and a layer of dust.

Our only car goes to work with my husband every day. I don't know about you, but taking off for the bus stop, only to be drenched by a sudden downpour and have to hunt shelter for two small children, is *not* my idea of fun. So there I was—stuck!

When February came, the feelings of desperation and imprisonment became so bad I nearly killed myself. It still surprises me I came so close. Ordinarily I'm a pretty much together kind of person. After I had passed over that particular pit of ashes, I sat down and tried to unravel the reasons leading up to it.

I found I had been supplementing my own depression with daily overdoses of depression from TV soap operas. I—like every other trapped housewife in the country—was watching what should be billed as up-against-the-wall misery.

I watched four shows regularly: *The Doctors*, *Another World*, *One Life to Live*, and *Love is a Many Splendored Thing*. I couldn't count one happy thing's happening on any

show anywhere. To anybody. I even tried watching other shows. Just more amnesia, divorce, rape, and depression.

I wonder what kind of warped imagination it takes to develop the philosophy that the best thing to feed everyday housewives, who already have enough to cope with, is *more* depression. I just don't see how giving already depressed people an even stiffer dose of the same could lead to anything other than disaster.

Do soap operas' themes of severe depression during winter months contribute to the increased rate of drink, insanity, and suicide in the everyday housewife? From my own personal experience, I shall always believe so.

I wasn't watching *The Secret Storm*

when they had their famous airplane accident at Christmas, bragged about in *TV Guide*. The article made me feel physically ill. It was as if these people *enjoyed* possessing the power to depress people—and were using it.

Another show, *The Doctors*, chose Christmas for especially depressing stories, including a young man with a bullet in his brain and a marriage doomed to failure from the beginning. *Another World* and *Love is a Many Splendored Thing* each had characters spending Christmas in jail.

I seriously question the entertainment value to an audience of married women of stories featuring multiple fractured marriages. Surely we must believe in marriage as an institution, or we wouldn't be married housewives at home taking care of children.

How much does the *Young Widder Brown* theme contribute to the national divorce rate? Anthony tricked into marriage by Millicent Loring so he and Young Widder Brown (or Allison) can spend the rest of their natural lives getting back together again.

If people working with potential suicides and shaky marriages—especially people working with housewives—were to begin asking which soap opera the housewife was watching and what kind of story was being pushed at the time, they might find soap operas during winter months to be a contributing cause not only to suicide but to alcoholism, mental illness, and divorce.

As for myself, I intend to replace soap operas this winter. The radio, records, books—anything to keep that TV off.

—PHYLLIS J. ALBRECHT

Reviews continued, page 50

TV Birthday Feature

A special program of the CBS-TV network will mark the 150th birthday celebration of the Domestic and Foreign Missionary Society of the Episcopal Church on Sunday, October 31, 1971.

The feature, to be aired on Lamp Unto My Feet, traces the mission of the Episcopal Church from its beginnings in the United States to the present.

The 30-minute program presents a contemporary definition of mission using film, slides, still photographs, narrations, and interviews.

The program is scheduled for 10 A.M. New York time. Check your local CBS-TV affiliate for exact local time.

Rated "R", But Responsible

Klute is a film about perversion, sex, and murder. The main character is a prostitute, and it's rated "R".

Sound like just another Hollywood sex-ploitation, blood and gore trip?

The "heroine" opens the film saying: "Nothing is wrong. The only way any of us can be happy is to let it all hang out—do it all."

Ah yes, haven't we all been here before?

Not exactly. By film end, the bankruptcy of those words as any kind of solution for life is evident. In fact, the film clearly implies that this viewpoint creates and abets deep personal, if not social, problems.

The plot line is fairly straightforward.

John Klute (*Donald Sutherland*), a detective from a small town, comes to the big city to find a "missing person." A trail of obscene phone calls, letters, and threats leads him to prostitute Bree Daniels (*Jane Fonda*). They meet; they mate. Their stories mesh and twist through various layers of psychoanalysis and pathology. There's a lot of insight into the emotional and mental makeup of prostitution and some good, first-class detective work before the final curtain with the killer.

It's a well made, exciting movie. But there's more.

Klute, for all its "R" rating, is a moral film. It's moral in its message, and it's moral in the way it was made.

The film's real message, as I see it, should be a shocker for Hollywood type mentalities. Perhaps it's not all right to do everything, show everything. Perhaps there is a point at which "openness" becomes encouragement and license, advocacy. Un-

locking doors can be irresponsible when you don't know what is behind them. And the filmmaker should be responsible.

The pursuing killer (*Charles Cioffi*) tells his intended victim, and the rest of the world, where it's at in a stunningly personal confrontation.

"There are little corners in everyone that were better off left alone—little sicknesses, weaknesses that should never be exposed. . . . I was never really aware of mine until you brought them out."

Apparently producer-director Alan J. Pakula got the message. This film

leads by its own example.

Thus *Klute* doesn't just "let it all hang out." Nor does it wallow in the mires of gore and sex unnecessarily, thereby "opening little corners better off left alone." It doesn't play on people's weaknesses for the sake of the box office.

The violence is appropriate to the action and no more. And it's surprising how little is necessary. There are no close-ups of mangled bodies, no deaths on the screen. Our hero draws his gun only twice. He never fires it.

Similarly the sex. It is explicit and realistic where necessary, but it's neither glorified, used for shock value, nor leered at. I cannot conceive of anyone's finding prostitution attractive on the strength of this film. Quite the contrary.

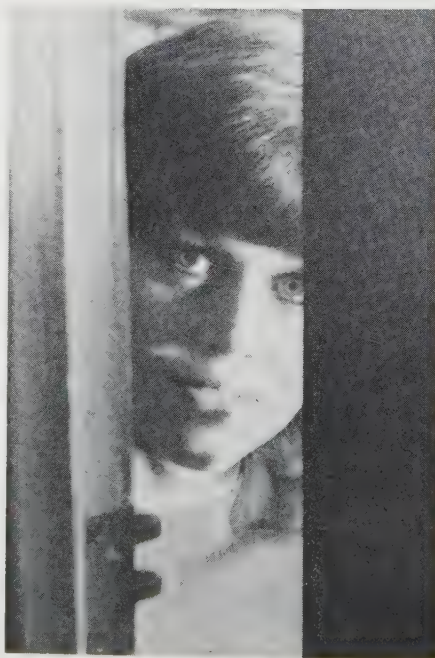
And yet the suspense, the violence, and the sex are no less real for their careful handling.

In fact, I suggest this film works closer to our reality level than most "bloodbath" or sex-ploitation films.

Few of us get to see gory bodies and blood-splattering fights in real life. We do get to experience a great deal of violence-at-a-distance, however. Murders, rapes, war atrocities, beatings, etc. — all occur offstage in our lives for the most part. And yet they affect us. We hear, or read, about the violence "out there." And we fear it, or thrill to it, because sometime it might burst "in here."

Klute works at that everyday level, and its realism is heightened thereby. Exploitation, gore, and shock are not necessary for a good film. More people in the film industry should take note of that.

—LEONARD FREEMAN



Jane Fonda is Bree Daniels

Part Eight

Exodus to Liberia

The American Colonization Society, whose supporters included several influential churchmen, was formed in 1817 with the idea of resettling "free persons of color willing to emigrate to the land of their fathers." To implement this, it bought a large tract of land south of Sierra Leone on the coast of West Africa.

The ship *Elizabeth* carried the first settlers to Africa in 1820. Few were Episcopalians—most colonists never heard of the Episcopal Church until they arrived—but these few organized a missionary society aboard ship.

Their destination—a place called Liberia—offered a unique opportunity for mission. Both the colonists and the Churches in America shared a vision of the new country as the hope of darkest Africa, and some of the colony's strongest and best leaders were active Christians.

The ultimate aim was civilization and Christianization of all Africa—a large order—thus each immigrant was considered a missionary with credentials. They were, however, ordinary people who struggled to make a living in the hostile environment of an uncivilized land—truly pioneers.

In 1821 the Domestic and Foreign Missionary Society decided to begin work in Liberia. The Rev. Joseph R. Andrus of the Eastern Diocese sailed for West Africa as the first missionary and agent of the Colonization Society. He reached the Bassa country in 1822 but died the same year. Mr. and Mrs. Ephraim Bacon, lay agents for the Society, volunteered their services as missionaries, but the Colonization group refused to transport them. No reason was given.

After fourteen years of planning, an African mission finally began in earnest in 1835 when James M. Thomson, a black layman from British Demarara, petitioned the Society for help and found himself appointed its first missionary.

Mr. Thomson was a teacher in Monrovia, and upon his appointment, he took charge of the congregation organized in 1834 by the few Episcopalians in the area. Although he

died in 1838, his wife—a colonist educated in Hartford, Connecticut—remained in the Society's employ until her death in 1864.

In 1836 the Society sent the Rev. Thomas S. Savage, M.D., as its first white missionary to Africa. The Rev. and Mrs. John Payne and the Rev. Lancelot B. Minor followed him. And *The Spirit of Missions* reported in 1837 that Africa "acknowledged even in the first lisps of our missionary accents as possessing peculiar claims upon the American Church."

The American vision—common to all Churches throughout the colonization period—of the mission to Liberia was interest in the "heathen native," even to the exclusion of the colonist. Once in Africa, however, the Churches did not pursue the vision as it had been dreamt in America. Dr. Savage felt a mission to the colonists would set an example for the tribes and proposed to use the settlers as stepping stones. This theory overlooked the basic differences between the two groups.

For some reason, most missionaries to Liberia could not see the cultural and social gulf which separated the English-speaking colonists from the tribal people. The stepping stone theory and the missionaries' slowness in approaching the native-born resulted first in limiting Christianity to the settlers alone.

Geographic isolation also existed. Although the tribes had given land along the coast to the colonists, they did not comprehend this as permanent alienation of that land, nor did they envision an end to their slave trade and their plundering of ship-wrecked vessels. Consequently, tribes and colonists fought. Sometimes slave traders instigated the tribes; British and American navy vessels often helped the colonists.

The easy identification of Christianity with civilization was a more subtle barrier to spreading the Gospel. Immigrants made little or no distinction between civilization and the Faith. Missionaries, on the whole, contributed to the confusion by mak-



John Payne, first Bishop of Liberia, worked in the mission field from 1836 to 1871 with but two breaks—he returned to Virginia in 1841 for ordination and in 1851 for consecration. He died at Cavallo, his Virginia home named for an African station, in 1874.



The Rev. Lancelot Minor reported on the chapel near Cape Palmas, Liberia, in 1841: "On Sunday mornings colonists in attendance averaged 20, but at night, when other places of worship are closed, our little chapel is pretty well filled by a attentive audience."

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ing little effort to learn tribal languages and by founding schools to teach English and western civilization.

Tribesmen felt that to become Christian they had to speak and read English because it was the language of the Holy Book, and to learn they had to leave their homes and join the foreign invaders who had the necessary schools.

Emphasis on the Bible made it difficult for evangelical Protestants to understand how one could be Christian and not read. One old man in Loma, when asked why he was not baptized, seemed surprised. "I never went to school."

Americo-Liberians also contributed to the confusion by using Christianity to preserve their identity, and they were jealous of funds sent from America for work with the tribes. In fairness, however, much work had to be done among the colonists as only some 20 percent of the original settlers were Christian.

The Rev. Lancelot B. Minor wrote as he began his work among the tribes people: "There cannot be a doubt but that this branch of the mission, the colonist, imperiously demands our attention; nor can it be neglected without detriment in more ways than one, yet believing myself called of God to preach the Gospel to the heathen, nothing short of it can render me contented."

The work of the earliest Episcopal

missionaries centered in Cape Palmas, and among the native Africans it concentrated on the Grebo tribe. Some of the missionaries studied the language. By 1839 they had produced a Grebo dictionary. The Grebo Gospels of Matthew and Mark were completed in 1843.

While initial response was slow, the work was continuous, took root, and grew. A major factor was continuity of leadership through the Rev. John Payne. He spoke Grebo, translated Scripture, and had an intimate and effective knowledge of Grebo customs. On one occasion he preached against fetishes, and fifteen men in one village responded by burning theirs.

In 1851 the Rev. John Payne was consecrated to be Bishop of Cape Palmas and Parts Adjacent. Five years later his district was enlarged to include the whole of Liberia which had fourteen stations, 240 communicants, and at least fifteen schools. He identified with his people and dreamed of "a permanent Church of the Lord, under a native Episcopate and ministry for future ages."

Bishop Payne continued working until ill health forced him to retire in 1871, a period long enough for the work of the Church to mature. According to chronicler Joseph Conrad Wold, "In every instance of rapid Church expansion among the tribal people in Liberia, one of the contributing factors has been a dedicated missionary . . . such as John Payne."

Part Nine

Cathay and Nippon

In May, 1834, Edward A. Newton of Massachusetts, associated with the Board of Missions, moved that a mission be established to "China, Cochin China, Siam, or Burmah" as soon as missionaries became available. During the discussion, all countries but China were eliminated.

The Rev. Henry Lockwood and the Rev. Francis R. Hanson, graduates of the General and the Virginia Seminary, respectively, were appointed later that year by the Society for service in China but were asked to spend six months studying medicine before leaving for the Orient. To arouse in-

terest in their mission, they visited churches in Philadelphia, Baltimore, and New York. The meetings were well attended.

They sailed from New York on June 2, 1835. A large crowd including Dr. S. H. Tyng and the Secretary of the Society from Philadelphia, many New York clergymen, and all the students of the General Seminary gathered to see them off. A newspaper account reported the Church had come alive.

They took with them a letter of instruction and advice from Presiding Bishop William White stating, in part:

"In the tie which binds you to the Episcopal Church there is nothing which places you in the attitude of hostility to men of any other Christian denomination, and much which should unite you in affection to those occupied in the same cause with yourselves. You should rejoice in their successes."

An internal crisis in China had closed the door to all foreigners. Persecution of Christian descendants of previous Nestorian, Franciscan, and Jesuit missions had reduced their number by 1835 to about 200,000.

Several Protestant missionaries, however, were working in Canton and the narrow strip of coastal land south of the port when the Episcopal missionaries arrived. But they were restricted to that area.

These young men, fresh from seminary and filled with zeal, unfortunately neither knew the Chinese language nor of the controls on foreigners. When they reached Canton, they were advised Java was a better place for language instruction. They then sailed for Batavia and the large Chinese colony there.

In a letter to the Society dated February 29, 1836, the Rev. Henry Lockwood commented on the work in Batavia: "The field of Missionary labor among the Chinese and Malay population is immense; and what is more, there are no important obstacles in the way. . . . You may go out at any time of the day, and to almost any place, and find multitudes of people to whom you may preach, distribute books, or converse on any subject without fear of interruption; and may be certain of being always received with respect, if not with serious attention."

"The Chinese here, are, to a great extent, free from that national prejudice against foreigners, which in their own country forms so strong a barrier against all efforts to do them good."

The mission to China, via Batavia, suffered a set-back when climate affected the missionaries' health, forcing them to return to the United States.

The man most responsible for founding the Anglican Communion in China was the Rev. William J. Boone, a graduate of the Virginia Seminary and a medical doctor. After

the Society appointed him for service to China, he and his wife reached Batavia late in 1837. In 1842, having learned the Amoy dialect, he moved the mission to the island of Amoy.

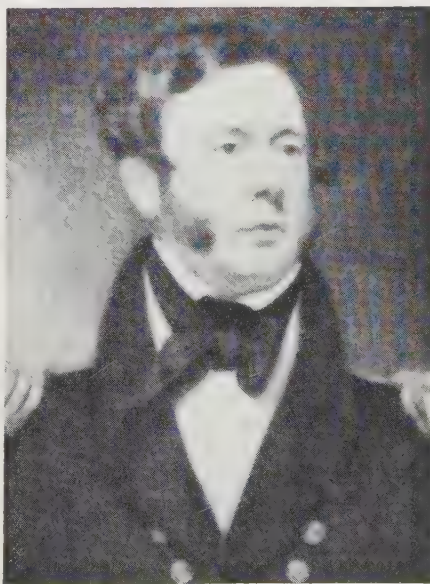
As a result of the Opium Wars between China and Great Britain, China signed the Treaty of Nanking in 1842, ceding Hong Kong to Britain and opening five ports to foreign trade and residence. New opportunities for Christian mission naturally developed. Realizing the potential, William Boone spent most of 1843 and 1844 in the United States arousing interest in the China mission and recruiting men for it. To further the work, the 1844 Convention elected him Bishop of China.

In June, 1845, Bishop Boone and eight new missionaries arrived in Shanghai with key instructions from the House of Bishops:

"So vast is the population of the empire, so great the difficulty of the language, so small the number of missionaries and teachers that we can send out from this country, and so heavy the expense of maintainment that there is an imperative necessity for taking immediate steps for rearing a band of Christian teachers; a



Bishop William J. Boone, first missionary bishop to China, was a man of many parts. Lawyer, theologian, doctor, and linguist, this South Carolinian was preeminently a man of God, winning souls for Christ by his cultured manner, persuasive power, and personal example.



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body of able translators, and above all, an efficient ministry."

For the first time missionaries were urged to educate and develop a national ministry. This became a characteristic of work in China.

Yet here new complications arose. The Church of England had a bishop in Hong Kong, and English missionaries were at work. To ordain a deacon or priest, a bishop needed two testimonials, but Bishop Boone's Chinese clergy frequently waited for ordination because testimonials from English priests were not canonically valid.

This was frustrating to the bishop who envisioned a China under Chinese bishops and served by indigenous clergy. It also made the Chinese curious about the divisions in Anglicanism.

Missionaries to China faced long-continued opposition to Christianity and other obstacles largely compounded by their comparative ignorance of language, literature, and customs.

Several of Bishop Boone's new men soon resigned, and progress came slowly, but there was zest in the mission at Shanghai, where he moved the work once the port city was open. The first ten years produced converts, a consecrated building, and schools. In 1846 Kong Chai Wong, the first convert, was baptized; he subsequently entered the ministry. In 1851 Bishop Boone ordained the first Chinese deacon.

Between 1856 and 1858 China and Great Britain again waged war, and France, not to be outdone, joined the fray. The Treaty of Tientsin opened more ports and made possible travel in the interior. Thus all China was theoretically open to all missionaries, and they took advantage of their opportunities.

Bishop Boone came back to the United States on furlough and returned to China in 1859 with twelve recruits, among whom was the Rev. S. I. J. Schereschewsky, a converted Jew who translated the Bible into Chinese and became Bishop of Shanghai in 1877.

When Bishop Boone died in 1864, he left a healthy, growing ministry.

Christianity was introduced into Japan in the middle of the sixteenth



Lithuanian-born Bishop Samuel Isaac Joseph Schereschewsky studied for the rabbinate in Russia but became an Episcopal deacon in New York. As a bachelor missionary, he walked 900 miles from Peking to Shanghai to claim as wife an unsuspecting girl from Brooklyn.



Channing Moore Williams, a shy story keeper named for a Virginia bishop, decided at 20 on the mission field. Sent to Japan in 1859, he founded the Nippon Seikokai, St. Luke's Hospital, and Rikkyo (St. Paul's) University and became Bishop of China and Japan.

century by the Jesuit Francis Xavier. By 1700 approximately 300,000 Christians lived in the country.

The arrival of other orders, however, brought party strife. Japanese authorities also feared the Christian advance would end in foreign aggression, thus issued edicts against the religion.

During the persecutions which followed, many Christians died and with them their faith. By the middle of the seventeenth century Japan was completely cut off from the outside world except for occasional visits from Dutch ships to Nagasaki.

Commodore Matthew C. Perry, an Episcopalian, arrived in Japan in 1853. He and the Japanese eventually negotiated a treaty which permitted some trade and foreign residence and effectively ended Japan's isolationism.

In 1854 Christian services were held aboard American ships. It remained, however, for another Episcopalian, Consul Townsend Harris, to obtain permission in 1858 from the Japanese government for the introduction of Christian worship for foreigners.

Protestant missionaries began to arrive in 1859, among them the Rev. John Liggins and the Rev. Channing M. Williams from the Society's mission in China. Although Consul Harris tried unsuccessfully to obtain permission for the missionaries to preach Christianity to the Japanese, they were able to teach English, thus exerting an influence on their pupils which eventually bore fruit.

Ill health soon forced Mr. Liggins to leave, but Mr. Williams continued to labor against prejudice and opposition. He was the chief instrument for the foundation of the Church in Japan, ministering at first to English-speaking residents, then to Japanese. He translated portions of the Bible and Prayer Book into Japanese. In 1866 he was consecrated bishop. In the same year he baptized the first convert, a man named Shiomura from the Province of Higo.

About Bishop Williams, a merchant with long experience in China and Japan said: "I know of nothing in Xavier to exceed the zeal and devotion, as yet unrecorded in song or story, of the Missionary Bishop of Yedo."



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Switchboard

Continued from page 8

we ceased supporting this New Left? 2. What system can we set up to insure that our national Executive Council [will not] use our money to finance similar outfits working to overthrow our government and our churches?

R. K. ALLEN

East Stroudsburg, Pa.

HAPPY CAPTIVE

Until one year ago I would have agreed with your article, "Eternal Triangle," [July issue] and agreed with being a friend of God. But last year I began attending daily mass as part of a deepened commitment of my life to God as I asked Him to show me how to love Him. The result was so tremendous that it can in no way be considered a mere friendship. I have found a love soul-shakingly beautiful that makes me His delighted captive.

LORRAINE CERK
Antioch, Ill.

CANONS AND 1 + 1

Mr. Cassels' article "When 1 + 1 Doesn't Make One" [June issue] clearly demonstrates the need for thoughtful distinctions between Christian values and socially contingent cultural values. Most of us would like to think that scriptural truths are somehow universal, true for all men in all ages. Mr. Cassels' article sets about to discuss a "basic issue" in the field of Christian values but makes no attempt to examine the "mind of the Church" on the issue.

If homosexual behavior is always spiritually pathological, the Church should say so as it does concerning the willful practice of bigotry. If there are situations in which the best theologically vital choice two gay people can make is to stay together, the Church could sanctify their bond. Many theologians are in fact considering these things today.

My critical purpose is not to express an opinion regarding the consistency or inconsistency of the sanctification of a gay marriage with right doctrine but rather to point out that the question of its consistency is in fact open.

I must add that Bishop Creighton's action seems appropriate to me because to this time no proper theological or canonical foundation has been set for such sanctification. I would expect a similar action to be taken if a priest altered the sense of Prayer Book prayers of copreciation and publicly used them as prayers of invocation.

GEORGE M. BATTELLE
Carson, Calif.

CALENDAR OF EVENTS

NOVEMBER

- National Religion in American Life Month
- Oct. 31-Nov. 7 Youth Week, sponsored by the Episcopal Church with others
- 1 ALL SAINTS
- 3-6 Ecumenical Conference on "Women Who Minister," Marillac College, St. Louis, Mo.
- 5 World Community Day, sponsored by Church Women United
- 7 TWENTY-THIRD SUNDAY AFTER PENTECOST
- 7-13 Institute on Modern Religious Communications Dilemmas, sponsored by Religious Public Relations Council, Associated Church Press, Catholic Press Association, and World Association for Christian Communication, Syracuse, N.Y.
- 10-12 Lutheran-Episcopal Dialogue, New York, N.Y.
- 10-13 Joint Fall Conference, Association for Clinical Pastoral Education & American Association of Pastoral Counselors, San Francisco, Calif.
- 14 TWENTY-FOURTH SUNDAY AFTER PENTECOST
- 21 SUNDAY NEXT BEFORE ADVENT
- 21-28 National Bible Week, sponsored by the American Bible Society
- 25 THANKSGIVING DAY

PICTURE CREDITS — N. Bleeker Green: 46 (top row, second from left; row 2, third from left). Leonard L. Greif, Jr. (top row, fourth from left). David L. Hirsch: 46 (row 2, far right). Koehne Studio: 46 (top row, far right). Jack Long: 46 (top row, third from left). G. Arvid Peterson: 46 (top row, far left). Pilkington Studio: 46 (row 2, second from left). Jeannie Willis: 15-17, 21-22, 46 (row 2, far left). *Bishops of the American Church, Past and Present* by William S. Perry: 28, 51 (top), 53 (top), 54. "Old Bruin" *Commodore Matthew Calbraith Perry* by Samuel E. Morison: 53 (bottom, left). *American Heritage*, Vol. XIX, No. 2: 53 (bottom, right). *The Spirit of Missions*, Vol. VI: 51 (bottom). *LIFE World Library*, Greece: 27 (top).

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Exchange

The EXCHANGE section of THE EPISCOPALIAN includes the former *Have and Have Not* column in addition to an exchange of ideas, problems, and solutions.

THE EPISCOPALIAN invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

ALTAR WARE

St. Martin's — St. Paul's Church, P.O. Box 846, Moses Lake, Wash. 98837, offers to any parish needing them: 4 brass candle holders (14" tall), 1 brass cross (2' high), 1 brass book stand (14" x 11"), and 2 brass vases (10" tall). If you are interested and willing to pay freight charges, please write to the Bishop's Committee at the address above.

INFORMATION, PLEASE

Has your parish had experience in using hearing aid systems in pews of the church? The Rev. Rolin E. Cooper, Grace Episcopal Church, 508 W. Fox

St., P.O. Box PP, Carlsbad, N.M. 88220, writes to ask for information because his parish is considering installing a system for from four to six people.

SEMINAR SUGGESTION

"Have you ever wanted to own a motorcycle?" was the question on the board. Each member of the small groups of adults and young people had first to write his own answer and then guess how each of his fellow group members would reply.

Some interesting surprises were in store for the participants in the Adult-Youth Seminar held at the Church of the Holy Spirit, Houston, Texas.

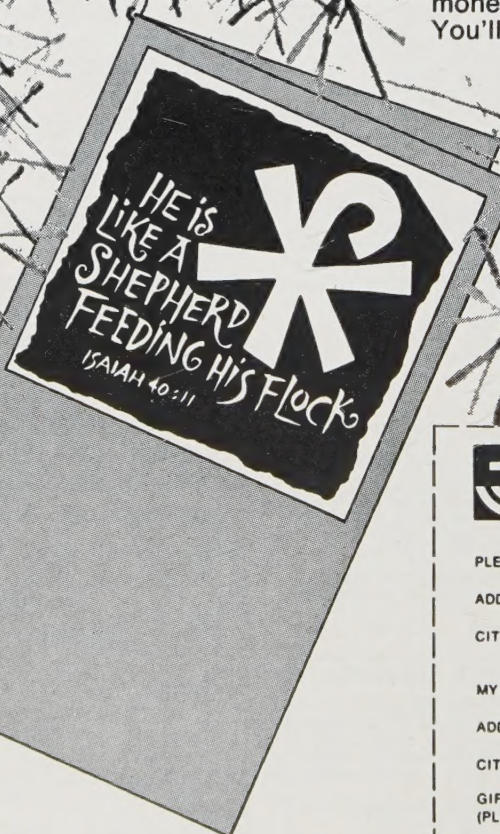
Communication was the key of the two-session program designed by Youth Chairman Sue Sullivan and Associate Rector Leighton Younger.

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"The most significant learning I have gained from this seminar is to be open-minded." "I still need more understanding of why parents don't act this way at home." "There are fewer differences in objectives and values than I had feared." Such comments from the 87 adults and 71 youths participating indicated some significant progress had been made.

BUGGED?

When a minister invokes God's attention to his prayer, it isn't often that he gets a direct answer. But it happened at an outdoor high school commencement exercise when the public address system somehow became tuned in on the local police radio band. As the minister opened his prayer with "Dear Heavenly Father," the reply came crackling back over the wires, "Yes, what is it?"

—Contributed by Bill Lawrence
Pine Bluff, Ark.

UNFOLDED KNEELERS

St. Christopher's Church has 75 padded, fold-down kneelers which attach to folding metal chairs. They offer them for \$2 each (less than one-half cost) to finance new kneeling benches. The parish will pay shipping charges. Please write to the Rev. George M. Foxworth, St. Christopher's Church, 555 Wise Dr., Sumter, S.C. 29150.

YOU/ME PARABLE

The other day I checked an unusual income tax return. Some fellow with an income under \$5,000 claimed he gave \$624 to his church.

He was within the 20 percent limit, but it looked mighty suspicious to me. So I dropped in on this man and asked him about his return. Thought he'd become nervous, as most of them do, but not this guy.

"Have you a receipt from the church?" I asked, figuring that would make him squirm.

"Sure," he replied. "I always drop them in a drawer." And off he went to get his cancelled checks and receipts.

Well, he had me. One look and I knew he was on the level. I apologized for bothering him, explaining that I have to check on deductions that appear unusually high.

As I was leaving, he invited me to attend his church. "Thanks," I said, "but I belong to a church myself."

"Forgive me," he replied. "That possibility never occurred to me."

As I drove home, I kept wondering what he meant by that last remark. It wasn't until Sunday morning when I put my usual dollar in the offering plate that it came to me.

—from *The Milwaukee Churchman*



The Commission on Religion in Appalachia (CORA), 114 W. Clinch Ave., Knoxville, Tenn. 37916, offers a 28-minute color film-strip with a cassette tape and a guide-book to tell the story of churches' work with mountain people in Appalachia. Price: \$7.50.

Seabury Press now has available a new, imaginative curriculum for first graders. For information write Seabury Press, 815 2nd Ave., New York, N.Y. 10017.

"Amazing Grace" is what the young people call Grace Church, 1041 Wisconsin Ave. N.W., Washington, D.C. 20007, which has a food co-op, exciting liturgical experiments, counseling for runaway youth, draft counseling, and a drug program. Contact: the Rev. Andrew Foster, III.

Project Test Pattern offers several series of papers on parish life. For information write the Rev. Loren B. Mead, Mount St. Alban, Washington, D.C. 20016.

While they last, "Talking Book" editions of THE EPISCOPALIAN are available from Miss Hazel Maffet, American Printing House for the Blind, 1835 Frankfort Ave., Louisville, Ky. 40206. The Domestic and Foreign Missionary Society pays the cost of having the magazine recorded for visually impaired Episcopalians. No subscription rate is charged, but contributions sent to Mr. Lindley Franklin, 815 2nd Ave., New York, N.Y. 10017, help cover costs.

Many seminaries offer courses in theology for lay people. For information write the Rev. Almus Thorp, Board for Theological Education, 935 East Ave., Rochester, N.Y. 14607.

Begun in 1965, the "Living Room Dialogues" program is a guide for lay people to get together in ecumenical groups. The third book is now available from Paulist Press, Paramus, N.J. 07652, for \$2.50.

Braille Bibles are available from the American Bible Society, 1865 Broadway, New York, N.Y. 10023.

We Learn About Collects, by the Rev. James C. Knudson and Patricia H. Hallenback, is available for \$1 from Cathedral House Bookstore, 271 N. Main St., Providence, R.I. 02903. Successfully used with sixth grade classes, the revised edition includes Collects from "Prayerbook Studies 19."

"Drugs and the Drug Culture," a booklet produced by the Diocese of Massachusetts, is available for 50 cents; 40 cents each in units of 10; or \$30 per 100, from Canon Herbert S. Stevens, 1 Joy St., Boston, Mass. 02108.

The Interreligious Foundation for Community Organization (IFCO) publishes a bi-monthly newsletter, "IFCO News," available from Room 560, 475 Riverside Dr., New York, N.Y. 10027. It gives short synopses of projects IFCO has funded.

Songs for Liturgy and More Hymns & Spiritual Songs are the Joint Commission on Church Music's new supplement to *The 1940 Hymnal*. Write for prices: the Contemporary Lab of Walton Music Corporation, 17 W. 60th St., New York, N.Y. 10023. The supplements come in two versions—for congregations and for choral/instrumental work. Bulk prices are available.

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